THE SIGNIFICANCE OF PAPYRUS BODMER II AND PAPYRUS BODMER XIV-XV FOR METHODOLOGY IN NEW TESTAMENT TEXTUAL CRITICISM

by

Gordon Donald Fee

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THE GRADUATE SCHOOL
UNIVERSITY PARK
LOS ANGELES, CALIFORNIA 90007

This dissertation, written by

GORDON DONALD FEE

under the direction of h. is *Dissertation Committee, and approved by all its members, has been presented to and accepted by the Graduate School, in partial fulfillment of requirements for the degree of*

DOCTOR OF PHILOSOPHY

Milton C. Kloetzel
Dean

Date August 1966

DISSERTATION COMMITTEE

Chairman

Stephen C. Reynolds

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LIST OF ABBREVIATIONS

BA	The Biblical Archaeologist
BibSac	Bibliotheca Sacra
BibTrans	The Bible Translator
BZ	Biblische Zeitschrift
CBQ	Catholic Biblical Quarterly
ExpT	Expository Times
HTR	Harvard Theological Review
JBL	Journal of Biblical Literature
JTS	Journal of Theological Studies
MS	Manuscript
MSS	Manuscripts
NEB	New English Bible
NT	New Testament
NTA	New Testament Abstracts
NTS	New Testament Studies
NovT	Novum Testamentum
RB	Revue Biblique
RevTheoPhil	Revue de Théologie et de Philosophie
RSV	Revised Standard Version
ThLZ	Theologische Literaturzeitung
TR	Textus Receptus
WH	Westcott-Hort
ZNW	Zeitschrift für die Neutestamentliche Wissenschaft

LIST OF TEXTUAL SIGLA

The following list includes only the more important manuscripts cited in this study. The data for other manuscripts cited may be found in Kurt Aland, Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments (Berlin, 1963).

I. GREEK MANUSCRIPTS

			Century
A.	Papyri		
	P5	British Museum Papyrus 782	III
	P45	Chester Beatty Papyrus I	III
	P46	Chester Beatty Papyrus II	III
	P66	Papyrus Bodmer II	II.III
	P72	Papyrus Bodmer VII-IX	III
	P75	Papyrus Bodmer XIV-XV	II.III
B.	Uncials		
	ℵ	Codex Sinaiticus	IV
	A	Codex Alexandrinus	V
	B	Codex Vaticanus	IV
	C	Codex Ephraemi rescriptus	V
	D	Codex Bezae Cantabrigiensis	V.VI
	L	Codex Regius	VIII
	T	Codex Borgianus	V
	W	Codex Washingtonianus I	IV.V
	Θ	Codex Koridethianus	IX

	Ξ	Codex Zacynthius	VIII
	Ψ	Codex Laurensis	VIII.IX
C.	Minuscules		
	1	Basel, A.N. IV 2	XII
	13	Paris, Gr. 50	XIII
	28	Paris, Gr. 379	XI
	33	Paris, Gr. 14	IX
	38	Paris, Coisl. Gr. 200	XIII
	118	Oxford, Auct. D. infr. 2. 17	XIII
	209	Venice, 394	XIV
	565	Leningrad, Gr. 53	IX
	579	Paris, Gr. 97	XIII
	660	Berlin, Gr. Qu. 66	XI.XII
	700	London, Egerton 2610	XI
	892	London, Add. 33277	X
	1241	Sinai, 260	XII
	λ	Family 1 (Codices 1 118 131 209 1582 2193)	
	φ	Family 13 (Codices 13 69 124 230 346 543 788 826 828 983 1689)	

II. VERSIONS

A.	Old Latin		
	a	Codex Vercellensis	IV
	b	Codex Veronensis	V
	c	Codex Colbertinus	XII

e	Codex Palatinus	V
f	Codex Brixianus	VI
ff^2	Codex Corbeiensis	V.VI
i	Codex Vindobonensis	VI
j	Codex Saretianus	V
l	Codex Rehdigeranus	VII
q	Codex Monacensis	VI
r^1	Codex Usserianus	VII

B. Other versional sigla

aeth	The Ethiopic version
arm	The Armenian version
bo	The Bohairic (Northern) Coptic version
bo^Q	The Bohairic Coptic MS edited by Thompson, dating circa 350-375 (see Bibliography)
it	Itala = The Old Latin MSS collectively
sa	The Sahidic (Southern) Coptic version
sy	The Syriac versions
sy^c	The Cureton MS of the Old Syriac version
sy^s	The Mount Sinai MS of the Old Syriac version
sy^{hmg}	The margin of the Harclean Syriac version
sy^{pal}	The Palestinian Syriac version
sy^p	The Peshitta Syriac version
vg	The Latin Vulgate

CHAPTER I

INTRODUCTION

In recent years it has often been observed that the proper task of the New Testament textual critic is twofold. The first task is the attempt to discover the original text of the New Testament writings themselves. This is the search for "the New Testament in the 'Original' Greek" (even if the critics' results must be given the uncertainty of quotation marks). The second task is to interpret the variations of the text within the context of the history of the Church. This includes, among other things, the discovery and evaluation of the theological Tendenz of textual variation.

Although the quest for the original text has usually been acknowledged as the first task of textual criticism, the present possibility of the success of such a quest has had varying degrees of acceptance. Some, to be sure, have intimated that for all practical purposes the aim of the quest has been achieved. Joachim Jeremias, for example, suggested, "One can say, without exaggeration, that this

chapter in research is essentially concluded and that we today have attained the best possible Greek text of the New Testament."[1] Manfred Karnetzki,[2] on the other hand, has suggested the abandonment of this quest altogether: Rather than to view the variations as corruptions of a normative, sacred text which needs to be restored, the critic ought to study them as a reflection of living tradition.[3] Indeed, it was in observation of these two trends that Gunther Zuntz had previously bemoaned:

> After centuries of fruitful work in the field of textual criticism we seem to be faced with an impasse. Many students comfortably pin their faith on the achievements of previous generations; others--

[1] The Lord's Prayer (Philadelphia, 1964), p. 7. From the translation by John Reumann of Das Vater-Unser im Lichte der Neueren Forschung (Stuttgart, 1962).

[2] "Textgeschichte als Überlieferungsgeschichte," ZNW, XLVII (1956), 170-180.

[3] Ibid., p. 170. Cf. Kenneth W. Clark's 1965 presidential address before the Society of Biblical Literature ("The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament," JBL, LXXXV [1966], 1-16) where he reflects something of this point of view: "Such scribal freedom suggests that the gospel text was little more stable than an oral tradition, and that we may be pursuing the retreating mirage of the 'original text'" (p. 15).

The present study presupposes the validity of the search for the original text and does not attempt a defense against such a position as this. If nothing else, the basic premise of Redaktionsgeschichte should ensure the continuance of the quest. To determine the theological outlook of Luke or Mark, one must first try to determine what they actually wrote.

outstanding scholars among them--decry the search after the original text as chimerical. Between them the two schools leave the critical work to stagnate.[4]

I. THE PROBLEM

If "impasse" and "stagnation" are proper terms to describe the present status of the search for the original text, they are so as a reflection of a deep-seated problem--the need for a proper methodology (including a textual theory). In 1947 Ernest C. Colwell concluded a critique of methodology by noting: "A new theory and method is needed. . . . Our dilemma seems to be that we know too much to believe the old; we do not yet know enough to create the new."[5] More than anything else, it is this need of a total theory and method which accounts for any impasse in current textual studies.

Since the year 1881 the textual theories for the reconstruction of the text of the New Testament have basically been three:[6] (1) the adoption of a substantially

[4] The Text of the Epistles (London, 1953), p. vii.

[5] "Genealogical Method: Its Achievements and Its Limitations," JBL, LXVI (1947), 133.

[6] Beyond this general statement on the NT as a whole, at least two further theories have been advocated for the Lukan corpus due to the striking character of its Western text. Associated with the name of Friedrich Blass (and later accepted by many others) is a theory of two editions by Luke. See, e.g., The Philology of the Gospels (London, 1898), pp. 96 ff. A theory of translation from Aramaic was

Neutral text,[7] a theory worked out in its classical form by B. F. Westcott and F. J. A. Hort[8] by use of the genealogical method; (2) the adoption of a substantially Western text, a theory which found its strongest advocate in Albert C. Clark,[9] and which also had "genealogy" as a basic method; and (3) the adoption of an "eclectic" text, based on eclecticism as a methodology, in which ideally no texttype is the basis of our reconstruction, but every variant is considered on its own merits.

While each of these theories has had its champions, there can be little question that the currently reigning theory is the "eclectic", a theory which seems to imply that the original text was scattered as pieces of a puzzle in various textual traditions, and that the task of the critic is to find the pieces and fit them together. But as a methodology, eclecticism has taken two basic forms. On

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propounded by Charles C. Torrey in "The Origin of the 'Western' Text," Documents of the Primitive Church (New York, 1941), pp. 112-148; but it was never received with much enthusiasm.

[7]The terms Western, Neutral, and Byzantine will be used without quotation marks to refer to the three major text groups. It is to be understood that the terms always mean "so-called".

[8]The New Testament in the Original Greek, [Vol. II] Introduction: Appendix, 2nd ed. (London, 1896).

[9]The Primitive Text of the Gospels and Acts (Oxford, 1914). See also The Acts of the Apostles (Oxford, 1933).

the one hand, there is a thoroughgoing, or "rigorous," eclecticism, such as that advocated by George D. Kilpatrick,[10] in which "internal" considerations ideally are the sole criteria. This means preference for a variant which best accords with the author's style, irrespective of the date and nature of the external evidence which supports the reading. On the other hand, there is a less thoroughgoing, or "reasoned," eclecticism which seeks a balance between external and internal considerations. According to Leo Vaganay, this form of eclecticism means that there should be

> no shutting up of the different branches of the science into watertight compartments; verbal criticism, external and internal criticism, all have their parts to play, and they must give each other mutual support. Understood in this way the eclectic method seeks a middle way between the two main systems that at present govern the editing of classical and mediaeval texts [i.e., wholly external; wholly internal]. The most

[10] "Western Text and Original Text in the Gospels and Acts," JTS, XLIV (1943), 24-36; "Western Text and Original Text in the Epistles," JTS, XLV (1944), 60-65. For a recent example of his method at work, see "An Eclectic Study of the Text of Acts," in Biblical and Patristic Studies, ed. J. N. Birdsall and R. W. Thomson (Freiburg, 1963), pp. 64-77. This method also finds expression in his various studies of lexical and grammatical usage of authors of the NT. See e.g., "Some Notes on Marcan Usage," BibTrans, VII (1956), 2-9, 51-56, 146; "Some Notes on Johannine Usage," BibTrans, XI (1960), 1-5; "Atticism and the Text of the Greek New Testament," Neutestamentliche Aufsätze, ed. J. Binzler, et al. (Regensburg, 1963), pp. 125-137.

efficacious method in the field of New Testament criticism borrows from these two schools the best they have to offer.[11]

While less thoroughgoing eclecticism has been generally acknowledged as the contemporary method, it has been accepted with varying degrees of enthusiasm. On the one hand, R. V. G. Tasker, in the "Introduction" to the Greek text of the New English Bible, notes: "The fluid state of textual criticism today makes the adoption of the eclectic method not only desirable but all but inevitable."[12] K. W. Clark, on the other hand, while acknowledging that the method is "openly embraced," accepts it reluctantly: "It is not a new method nor a permanent one; it does not supplant the more thorough procedure of Westcott and Hort but only supplements it temporarily. The eclectic method cannot by itself create a text to displace Westcott-Hort and its offspring."[13]

Clark's hesitance, however, is the result of his conviction--shared by many--that "Westcott-Hort and its offspring" must in fact be superseded. This conviction

[11] An Introduction to the Textual Criticism of the New Testament, trans. B. V. Miller (London, 1937).

[12] The Greek New Testament (Oxford and Cambridge, 1964), p. vii.

[13] "The Effect of Recent Textual Criticism upon New Testament Studies," The Background of the New Testament and Its Eschatology, ed. W. D. Davies and D. Daube (Cambridge, 1954), p. 37.

arises from two factors:

1. Westcott and Hort arrived at their text on the basis of the genealogical method; but as a total method genealogy suffers from two basic limitations. In the first place, as Colwell put it, the "method can trace the tree down to the last two branches, but it can never unite these last two in the main trunk--it can never take the last step."[14] The second limitation springs from the apparent "almost universal presence of mixture in [the] manuscripts."[15] Westcott and Hort frankly acknowledged the first limitation:

> Where the two ultimate witnesses differ, the genealogical method ceases to be applicable, and a comparison of the intrinsic general character of the two texts becomes the only resource.[16]

They also clearly recognized the second limitation, but tried to escape it with their analysis of "conflate readings." However, as Colwell pointed out, their extension of the argument from the presence or absence of conflate readings to the presence or absence of mixture in a text is not wholly convincing.

Westcott and Hort therefore used genealogy for one basic reason: to be rid of the "Syrian" (Byzantine)

[14] "Genealogical Method," p. 113.

[15] Ibid., p. 114.

[16] The New Testament in the Original Greek, II, 42.

texttype as a serious contender to represent the original NT text. Once they pushed back to what they concluded to be the "two ultimate witnesses," they chose the Neutral over the Western on intrinsic grounds.

Insofar as genealogy is a partial method and insofar as it has not adequately answered the problem of mixture, contemporary criticism has sought a new method. Eclecticism as a method could perhaps well fill this gap. The crucial problem, however, does not appear to arise from eclecticism or genealogy as a method, but from the basic question of textual theory, i.e., by what theory one accounts for the many variations in the existing MSS.

2. When Westcott and Hort chose the Neutral over the Western texttype, they did so on the basis of the following theory of the transmission of the text:

> Where then one of the documents is found habitually to contain these morally certain or at least strongly preferred readings, and the other habitually to contain their rejected rivals, we can have no doubt, first, that the text of the first has been transmitted in comparative purity, and that the text of the second has suffered comparatively large corruption; and, next, that the superiority of the first must be as great in the variations in which Internal Evidence of Readings has furnished no decisive criterion as in those which have enabled us to form a comparative appreciation of the two texts. (p. 32)

Their judgment that Codex Vaticanus (B) best represents the text which has been "transmitted in comparative purity," is well-known:

> It will be evident . . . that B must be regarded as having preserved not only a very ancient text, but a

> very pure line of very ancient text, and that with comparatively small depravation either by scattered ancient corruptions otherwise attested or by individualisms of the scribe himself. (pp. 250-251)

Hence their basic theory was that the Neutral texttype represented a relatively pure line of descent from the original, and that all other texttypes show varying degrees of "corruption" from this relatively pure line of descent. It was this appraisal of the "neutral" quality of their Neutral texttype which has been the most disturbing factor about Westcott and Hort's theory.

In contrast to their judgment of B, one of the "assured results" of contemporary textual criticism is that the Neutral texttype represents a scholarly recension created in Alexandria in the late third century.[17] K. W. Clark goes so far as to suggest that this is "the most influential factor in recent criticism."[18]

[17]Such a recension associated with the name of Hesychius was apparently first advocated as early as 1808 by J. L. Hug (Einleitung in die Schriften des Neuen Testaments); but it was the revival of the theory by Wilhelm Bousset (Textkritische Studien zum Neuen Testament [Leipzig, 1894], pp. 74-110) which led to its general acceptance in recent criticism. The theory of recension, although apart from Hesychius, received great impetus in this century when it was openly endorsed by Sir Frederic G. Kenyon. See e.g., The Chester Beatty Biblical Papyri, Fasciculus I, General Introduction (London, 1933), pp. 14 ff. and "Hesychius and the Text of the New Testament," Mémorial Lagrange (Paris, 1940), pp. 245-250. What appeared to be the clinching argument for this position came from Zuntz's skillful reconstruction as to how the process probably came about in Alexandria (The Text, pp. 271 ff.).

[18]"The Effect of Recent Textual Criticism," p. 37.

It is this "most influential factor in recent criticism" which seems to be the crux of the contemporary problem; for the eclectic method, and its concomitant textual theory, presupposes the basic incorrectness of the Hortian textual theory. At the same time, however, the results of the eclectic method, as they are illustrated in subsequent critical texts, show very little significant deviation from the text of Westcott and Hort.[19]

The anomaly of the present situation perhaps finds its best expression in the critical text of J. M. Bover, who feels that the Western text attests a pre-recensional form of the second century text,[20] while his own text is decidedly Neutral. With this one may compare the candid admission of Kenyon: "Even if it is an edited text, it may be a well-edited text; and in the case of all ancient literature a well-edited text is the best that we can hope for."[21] As long as our "best" text is admittedly not a "true" witness to the original text, one can understand the

[19]Cf. the discussion by Clark, ibid., pp. 29-36. He concludes: "The result of our examination is again to confirm that Nestle's critical text, described by Erwin Nestle himself as 'based on the investigation of the nineteenth century', as late as 1952 still rests heavily upon Westcott-Hort; that few changes have been made from Westcott-Hort; and that the trend of most recent revision has been a return toward Westcott-Hort"(p. 35).

[20]Novi Testamenti Biblia Graeca et Latina (Madrid, 1943), pp. xxviii-xxix.

[21]The Text of the Greek Bible (London, 1949), p. 210.

concern for a new method to supersede the old. It is the "Hortian face" resulting from a "non-Hortian" textual method and theory which has called for a new method, other than eclecticism, to supersede the old.[22]

As it often happens, however, new discoveries frequently call for a re-evaluation of many of our "assured results." In the past decade two important new materials (Papyrus Bodmer II and Papyrus Bodmer XIV-XV)[23] have been placed at the disposal of the text critic. It is the conviction of the present study that these MSS do in fact call

[22]With this statement of the problem one might compare some words of Kurt Aland in "The Present Position of New Testament Textual Criticism," Studia Evangelica, ed. K. Aland, et al. (Berlin, 1959), pp. 721-722. "What does this finally amount to? Simply that even the modern editions which claim to break new ground still in general present the text of Westcott-Hort, although this is now 75 years old, although since then a mass of new and in part revolutionary discoveries have been made . . . and although the principles of New Testament textual criticism have been remarkably developed. The era of Westcott-Hort, Tischendorf and their contemporaries is not over: we are still within it, as far as the practical establishment of the New Testament text is concerned. . . . This situation is alarming."

[23]Victor Martin, Papyrus Bodmer II, Évangile de Jean, chap. 1-14 (Geneva, 1956); Victor Martin and J. W. B. Barns, Papyrus Bodmer II, Supplément, Evangile de Jean, chap. 14-21, Nouvelle édition augmentée et corrigée (Geneva, 1962)., Victor Martin and Rodolphe Kasser, Papyrus Bodmer XIV-XV, Évangiles de Luc et Jean, 2 vols. (Geneva, 1961). General descriptions of the MSS are given in the introductions to the editions. Photographic facsimiles of P75 were included with the edition. For P66 the photographic facsimilies did not appear until the corrected Supplément in 1962.

for some reassessments, especially of our textual methods and theories.

Papyrus Bodmer II (P66) is a codex containing most of the Gospel of John. One folio (containing 6:11-35) is missing, and there are many lacunae from 14:27 to the end. Papyrus Bodmer XIV-XV (P75) contains John 1:1-14:30 and Luke 3:19-18:18 and 22:4-24:53 with frequent lacunae.

The general importance of these two papyri is at least threefold: (1) They both date approximately 200 A.D., which makes them the earliest significant portions of the New Testament available. This means that they lie on the early side of the half-way mark between the original text and the great uncial codices of the fourth century, Vaticanus and Sinaiticus. (2) They both preserve a considerable portion of the same part of the Fourth Gospel, which makes possible direct comparative study. (3) P75 has, in addition, a considerable portion of Luke, which has a separate textual history from John. This means that its text may be analyzed with reference to these two histories.

II. STATEMENT OF PURPOSE

The present dissertation seeks to evaluate the combined witness of P66 and P75 both as to the "revised" nature of the Neutral text and to the question of the original text of the New Testament. To accomplish this task, it proposes: (1) to offer a refinement of method

for analyzing relationships between ancient MSS; (2) by means of this method, to offer a new evaluation of the textual and scribal characteristics of P66 and P75 and to suggest the significance of these MSS for methodology in the search for the "original" NT text; and (3) to point out that the methodology here advocated is in fact the contemporary method, and to give reasons for its validity.

III. IMPORTANCE OF THE STUDY

Although the chief aim of this dissertation is to demonstrate, by a comparative study, the significance of P66 and P75 for the problem of methodology, its greater portion is devoted to the problems of the analysis of these two MSS. The need for such analyses may be briefly summarized.

The Text of P66. Because P66 was the first of the two papyri to be published, and probably also because of the intriguing nature of its text, many more significant studies have appeared analyzing its text than that of P75. The majority of these studies, however, appeared within the first two years of its publication, and in their details they all suffer the fault of having used the editio princeps, without recourse to the manuscript itself or the photographic facsimiles. The problem here is twofold: (1) Since the publication of the photographs in 1962, the editio princeps has been shown to contain a considerable

number of errors.[24] These errors are not of such quantity as to invalidate general conclusions about the original text of P66, but they seriously impair former conclusions about the corrections to the text. (2) The second portion of the manuscript (John 14:28 ff.) was first published in 1958, after most of the studies had already appeared. Again, this probably did not cause serious damage to general conclusions; but it would appear that a re-evaluation containing the full witness of the manuscript is in order. The only major study of P66 which escaped this latter weakness was the unpublished doctoral dissertation by Calvin L. Porter,[25] but his study, too, did not have the advantage of the photographs or the improved edition of the Supplément. Since his study was statistically oriented, all of the statistics are now in need of serious revision.

Moreover, for the most part the earlier studies appear to suffer from the lack of a controlled methodology. For this reason results were often contradictory. Most of

[24]This was first suggested, on the basis of three plates in the editio princeps, by Howard M. Teeple and F. Allyn Walker, "Notes on the Plates in Papyrus Bodmer II," JBL, LXXVIII (1959), 148-152. After the publication of the photographs, three independent notices appeared: M.-E. Boismard, RB, LXX (1963), 120-133; Kurt Aland, "Neue Neutestamentliche Papyri II," NTS, X (1963/64), 62-64; and Gordon D. Fee, "Corrections of Papyrus Bodmer II and the Nestle Greek Testament," JBL, LXXXIV (1965), 66-72.

[25]"A Textual Analysis of the Earliest Manuscripts of the Gospel of John" (Unpublished doctoral dissertation, Duke University, 1961).

the studies concluded that the textual affinities of P66 were closest to Codex Sinaiticus (ℵ), though at least two considered the relationship to be closer to B.[26]

It is the contention of this thesis, therefore, that a re-evaluation of P66 is necessary, and that this re-evaluation should speak to four problems: (1) the relationship of its text to other Greek manuscripts, (2) the relationship of its text to the "original" New Testament text, (3) the characteristics of the recensional activity represented by the corrections, and (4) the significance of the conclusions of (1), (2), and (3) when compared with P75.

The Text of P75. The text of P75 has had only one major study, that of C. L. Porter.[27] His conclusions as to its textual relationships appear to be of special importance to any subsequent work in the discipline of textual criticism. His evaluation, however, was limited to the text of P75 in John. As yet no major analysis has appeared analyzing the witness of P75 to the text of

[26]Edgar R. Smothers, "Papyrus Bodmer II: An Early Codex of St. John," Theological Studies, XVIII (1957), 434-441. Cf. I. de la Potterie, "Een nieuwe papyrus van het vierde evangelie," Bijdragen, XVIII (1957), 117-127. This latter article was not available to me; see the summary in NTA, II (1957), 194.

[27]Besides the dissertation cited above (note 25), see the important study, "Papyrus Bodmer XV (P75) and the Text of Codex Vaticanus," JBL, LXXXI (1962), 363-376.

Luke.[28] The present study hopes to fill this gap, as well as to point out the further significance of this MS as it crosses two distinct New Testament textual histories (Luke and John).

IV. ORGANIZATION OF THE REMAINDER OF THE STUDY

The remainder of this dissertation is divided into five chapters. Chapter II takes up the problem of method in analyzing the textual character of a given manuscript. Because of the importance of ℵ and its alleged relationship both with Codex Bezae (D) in John 1-7 and with P66 throughout, a test of the suggested method is offered on ℵ in the early chapters of John. Chapter III applies the method of textual analysis to P66. The purpose of this analysis is not simply to discover its textual "relatives," but also to provide a basis for analyzing P66 in terms of the "original" text of the NT. Chapter IV analyzes the textual and scribal characteristics of P66, both of its original text and corrections, with a view to suggesting the significance of the MS in the search for the "original" NT text. Chapter V offers an analysis of the text of P75 in Luke similar to the analysis of the text of P66 in

[28] The dissertation by C. M. Martini, "La questione del carattere recensionale del testo lucano del codice B alla luce papiro Bodmer XIV" (Pontificio 1st Biblico, 1965), did not come to my attention until the present study had been completed.

Chapter III. Chapter VI draws together the results of the preceding chapters, with special reference to the question of textual theory and method in the search for the original New Testament text.

CHAPTER II

THE PROBLEM OF METHOD IN ANALYZING RELATIONSHIPS BETWEEN ANCIENT MANUSCRIPTS

When a new MS of the New Testament is discovered, there are at least three tasks which, ideally, those who analyze its text should undertake. The first, of course, is to determine its date and place of origin and to indicate other general features of the new find.[1] The second is the more complex task of locating the new find in the history of the existing MS tradition. It is this task to which this chapter is devoted. Finally, an analysis of its text as to its witness to the "original" NT text should be undertaken.

[1]The present study assumes this work to have been done for the two papyri under consideration. Descriptions of the papyri are available in the editio princeps of each, and are not repeated here. A date for both circa 200 A. D. seems to be valid. As yet the only question raised as to the dating is that perhaps they are earlier. Cf. Herbert Hunger, "Zur Datierung des Papyrus Bodmer II (P66)," Anzeiger der österreichischen Akademie der Wissenschaften, Philosophisch-historische Klasse, 1960, Nr. 4, pp. 12-23, who would date P66 toward the middle of the second century.

Almost all the studies which followed the discovery of P66 and P75 were devoted to the second task. Sometimes these studies indicated generalized conclusions as to the third task,[2] but usually they were limited to the problem of placing the new MSS within the history of the textual tradition.

The need for refinement of method in this task should have become apparent from the various studies of P66. All were agreed that Martin was wrong in collating the editio princeps against Souter's text. But not all agreed as to how the MS should be analyzed. Kurt Aland opted for a collation against Nestle's text.[3] He was seconded by A. F. J. Klijn.[4] Against this kind of collation, Heinrich Zimmermann significantly warned that readings should be weighed as well as counted;[5] and his own lists were an attempt in this direction. Moreover, Klijn's, as well as M.-E. Boismard's important study,[6] viewed P66 in

[2]See, e.g., Kenneth W. Clark, "The Text of the Gospel of John in Third-Century Egypt," NovT, V (1962), 23-24.

[3]"Papyrus Bodmer II, ein erster Bericht," ThLZ, LXXXII (1957), 164-168.

[4]"Papyrus Bodmer II (John i-xiv) and the Text of Egypt," NTS, III (1956/57), 332.

[5]"Papyrus Bodmer II und seine Bedeutung fur die Textgeschichte des Johannes-Evangeliums," BZ, II, n. F. (1958), 219.

[6]"Le Papyrus Bodmer II," RB, LXIV (1957), 363-398.

terms of the later tradition. P66 was accordingly styled "mixed," or "neutral in a non-pure way." J. Neville Birdsall,[7] and later K. W. Clark,[8] who also had P75 in view, objected that the later MSS should be re-analyzed in view of the earlier. But in none of these studies was a clearly defined method forthcoming; and as a result the conclusions were often contradictory. At least three different approaches in terms of method indicated that P66 has its closest textual affinities with ℵ.[9] But two other studies indicated that the closest relationship is to be found with B.[10]

It is in the interest, therefore, of a clearly defined method in analyzing textual relationships that this chapter is directed. However, because of the importance of ℵ in the analysis of P66, and because there is some question as to its textual character in John, the method here proposed is applied first to ℵ in John 1-9. The first section of the chapter sets forth the justification of

[7]The Bodmer Papyrus of the Gospel of John (London, 1960), pp. 5-9.

[8]"Text of the Gospel of John," pp. 18-19.

[9]This was true of Martin's edition, where he collated against Souter, of Aland ("Ein erster Bericht"), where he collated against Nestle, and of the unpublished dissertation by Porter ("A Textual Analysis"), where he started with a quite different method explained further in this chapter.

[10]See supra, p. 15, n. 26.

this procedure.

I. CODEX SINAITICUS IN THE GOSPEL OF JOHN

In his important study on the origin of texttypes, Ernest C. Colwell concludes with ten suggestions for further investigation and criticism. The ninth of these suggestions reads: "The textual history of the New Testament differs from corpus to corpus, and even from book to book; therefore the witnesses have to be regrouped in each new section."[11] A corollary to this suggestion is the fact that certain MSS also differ from book to book--and even within books--as to the type of text they represent. Codex W, which makes a distinct change from a Neutral to a Byzantine type of text at Luke 8:12 and is Western in Mark 1:1-5:30, is an example of this kind of "divided" MS.[12] Therefore, in the latest manuals texttype groupings, which both regroup from corpus to corpus and recognize the "divided" nature of certain MSS, appear as a matter of course.[13] Part of the purpose of this present chapter is

[11]"The Origin of Texttypes of New Testament Manuscripts," Early Christian Origins, ed. A. Wikgren (Chicago, 1961), p. 138.

[12]See Henry A. Sanders, The Washington Manuscript of the Four Gospels (New York, 1912).

[13]Bruce M. Metzger, The Text of the New Testament (New York, 1964), pp. 213-216; and J. Harold Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids, Michigan, 1964), pp. 117-118.

to re-examine Codex ℵ in John as to the possibility of its being a "divided" MS, rather than simply "mixed."

The secondary character of ℵ as a witness to the Neutral texttype, especially in the Gospel of John, has long been noted. Hort himself had observed:

> The Western readings are especially numerous in St. John's Gospel, and in parts of St. Luke's: they belong to an early and important type, though apparently not quite so early as the fundamental text of D, and some of them are the only Greek authority for Western readings which, previous to the discovery of ℵ, had been known only from the versions.[14]

In his Die Schriften des Neuen Testaments, Hermann von Soden made a detailed study of the peculiarities of ℵ.[15] His twelfth and final "peculiarity" was an analysis of ℵ D agreement, in which he concluded that there was little significant agreement between them in Matthew, Mark, and Luke. But for John the picture was different. Here he included a list--by no means complete--[16]where ℵ and D agreed against all other Greek witnesses. This analysis tended to strengthen Hort's observation about ℵ in John; but it was still considered to be a Neutral witness with a mixture of Western readings.

[14]The New Testament in the Original Greek, II, 151.

[15]I: 1: 917-935.

[16]For example in chapter 4 alone, he includes but five occurrences and leaves out the following seven: v. 11 om. ουν; v. 14 ο δε πινων l. ος δ αν πιη; v. 17 εχεις l. εχω; v. 27 add αυτω post ειπεν; v. 38 απεσταλκα l. απεστειλα; v. 42 μαρτυριαν l. λαλιαν.

The Western elements in ℵ were also brought into prominence in the work of H. C. Hoskier.[17] But his primary concern lay in separating ℵ from B as a chief ally. He did note the frequent affinities of ℵ with the versions, but did little with its affinities with D. He therefore failed to provide anything constructive in view of these relationships.

Over the years the various manuals have consequently tended to qualify the association of ℵ and B by some such statement as: "The type of text witnessed by Sinaiticus belongs in general to the Alexandrian group, but it also has a definite strain of the Western type of readings."[18] But at all times ℵ has been considered to be basically Neutral, with Western readings.

In 1957, M.-E. Boismard offered a study of P66 in John 7-9,[19] in which he indicated displeasure with the prevailing textual groupings. Among other suggestions, he maintained that in John 1-8 ℵ had closer textual affinities with D than with B. In fact he called one of his textual

[17] Codex B and Its Allies (London, 1914), 2 vols.

[18] Metzger, Text of the New Testament, p. 46. Cf. Caspar R. Gregory, Canon and Text of the New Testament (Edinburgh, 1907), p. 337; and Greenlee, Introduction, p. 116.

[19] "Le Papyrus Bodmer II".

groups S D (S for Sinaiticus).[20]

This proposal of Boismard's has been virtually ignored by text critics. The reasons for this are not difficult to find. In the first place, he has found little or no following as to the main thesis of the paper, namely, that the scribe of P66 copied alternately, in sections of from five verses to a half chapter, from an exemplar of one texttype and then from another. Secondly, there is probably a great deal of uneasiness about Boismard's methodology, since the second of his five newly-proposed "texttypes," whose principle witness is Tatian (!), has absolutely no Greek witnesses (the secondary witnesses are $sy^{s.c}$ a b e georg, pers, aeth).

Moreover, the details on which his conclusion about

[20]One should note at this point how close Colwell came to this conclusion, before rejecting it, in samplings of variants in John 7. See "Method in Locating a Newly-Discovered Manuscript within the Manuscript Tradition of the Greek New Testament," Studia Evangelica, ed. K. Aland, et al. (Berlin, 1958), pp. 766 f. His final conclusion that in terms of "gross statistics . . . S [ℵ] is closer to B than to D" in John 7 is worthy of note, inasmuch as this is both contrary to the conclusions of Boismard's coincident analysis, and was based on an insufficient methodological principle in an article whose main force was methodological. It should be further noted, however, that Colwell was using this as an illustration to warn against partial comparisons. This present dissertation, and Colwell himself, in collaboration with Ernest W. Tune, in a later paper on method ("The Quantitative Relationships Between MS Texttypes," Biblical and Patristic Studies, ed. J. N. Birdsall and R. W. Thomson [Freiburg, 1963], pp. 25-32), argues that there is also danger in "gross statistics," which frequently tend to distort actual textual affinities.

ℵ D rests are limited chiefly to the analysis of P66 in chapters 7 and 9 (although this indeed is quite convincing). He does offer four important examples at the beginning of the paper to support his category S D, but they scarcely amount to full-scale justification, and could just as easily be fitted into a scheme which sees ℵ as Neutral with Western readings.

This present chapter proposes thoroughly to investigate Boismard's conclusion about ℵ D. If in fact ℵ is, in John 1-8, a Western MS with Neutral readings rather than vice versa, then this should be clearly spelled out; for such a conclusion may affect in no small measure what one may further say about its relationship to P66 and P75. The problem therefore now is how to conduct such an investigation with proper methodological principles.

II. AN HISTORICAL SKETCH

The present attempt to propose a method for analyzing textual relationships is not to be considered a new method; it is rather an attempt to refine some methodological suggestions which have appeared in various sources. Since studies have already appeared in recent years in which the history of method has been examined,[21]

[21]See, e.g., Edward F. Hills, "The Inter-relationship of the Caesarean Manuscripts," JBL, LXVIII (1949), 141-159. The greater part of this paper deals with the

the present interest is simply to indicate those factors which lead more directly to the method here proposed.

The single most important factor in establishing textual relationships of any kind is to determine the criteria by which such relationships should be measured. Colwell has suggested that ideally the only proper method is to compare a given MS completely with all other MSS.[22] Until some refinement of computer analysis is available, however, one will have to settle for a partial method somewhere below the ideal. Nevertheless, the validity of any partial method will be indicated by how well it approaches the ideal.

Since the time of Lachmann the most common approach to textual relationships has been to count the number of "agreements in error" or "peculiar agreements" against an external standard. In the case of NT criticism this external standard has, until recent times, been the TR. The statistical data from this method usually took the form of "the total number of agreements in variation from the TR."

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history of method. Hills' divisions as to what constitutes differences of method seem open to question; and his conclusion in favor of sampling from variations from the TR stands directly opposite the position taken in this dissertation. For a more recent survey of the history, see Porter, "Textual Analysis," pp. 98-104, and Metzger, Text of the New Testament, pp. 179-181.

[22]"Method in Locating," p. 757.

Although there have been variations of application such as Lachmann's "agreement in error" or Westcott-Hort's "peculiar agreements," collation against the TR has been the time-honored method of establishing textual relationships. By it the NT texttypes were first established; and the discovery of the Caesarean text in this century relied solely on this method.

In recent years, however, the inadequacy of a method using variation from an external standard has been called into question with increasing frequency. In 1945 Metzger concluded his summary study of the Caesarean text by asking two important questions about method. First, "Is it licit to reconstruct the ancient 'Caesarean text' from ofttimes late documents merely by pooling the non-Byzantine variants?" Second, "Is it possible to analyze the textual complexion of a given document merely by utilizing all variants, large and small?"[23]

His first question raised the problem of the validity of analyses which failed to take total variation into account instead of some form of partial variation from an external standard. As he cogently observed:

[23]"The Caesarean Text of the Gospels," JBL, LXIV (1945), 486 and 488. This article now appears, with some updating, in Chapters in the History of New Testament Textual Criticism (Grand Rapids, 1963), pp. 42-72. The words enclosed in brackets in the succeeding quotations indicate the changes found in the latest edition.

> For obviously it is of slight value in determining family relationship to know only that in a certain area a given manuscript agrees with, say, B and ℵ ten times in differing from Textus Receptus. If B and ℵ should differ from the Textus Receptus in ninety [other] instances, the Neutral element in the given manuscript would be slight indeed. (p. 488)

This problem was also noted, and a more thorough procedure pleaded for, by Harold S. Murphy in his study of Eusebius' Demonstratio Evangelica.[24]

Metzger's second question, and one which for the most part has been all too often totally neglected, urges discrimination as well as tabulation of variants. He noted

> that the possibility of [mere] chance coincidence among manuscripts in agreeing in small variations (involving, inter alia, word order, common synonyms, the presence or absence of the article, the aorist for the imperfect or historical present) has not been sufficiently taken into account. (p. 489)

In a similar vein, Zimmermann argued against Aland's tabulation of P66 that "die Lesarten wollen nicht nur gezählt, sondern auch gewogen werden."[25]

In spite of these objections, however, a count based on variations from an external standard continues to be used. Indeed, E. F. Hills, in his survey of methods, concluded in favor of tabulating variations from the TR. Although the chief objection to Martin's edition of P66 was that he used Souter's text as a basis for collation,

[24]"Eusebius' New Testament Text in the Demonstratio Evangelica," JBL, LXXIII (1954), 167-168.

[25]"Papyrus Bodmer II," p. 219.

those who objected continued the same methodology; they merely substituted a modern TR (Nestle) for Souter.

III. ATTEMPTS AT REFINEMENT OF METHOD

The steps toward analyses of MS relationships on the basis of total variation rather than agreement in variation from an external standard have been forthcoming only in the past decade. An initial probe in this direction was attempted by Porter in his unpublished dissertation. After a survey of various methods used or suggested in the past, he related of his own:

> The method of analysis used here is based not upon the calculation of agreements between manuscripts, but upon the calculation of disagreements. The computation of disagreements takes into consideration the individuality of each MS involved.[26]

His method simply consists of collating disagreements in all of the MSS chosen for analysis, and tabulating the percentage of disagreement each has with all the rest.

It is to Porter's credit that he chose a method which compared each MS totally with the others; and his method of first counting disagreements has been utilized

[26] Pp. 104-105. Porter suggested also that his analysis "rests upon wholly different principles from earlier methods or any heretofore proposed." E. F. Hills, however, had pointed out earlier that "the basic and most conclusive method of ascertaining the relationship existing between MSS is simply to count the instances in which they disagree with one another" ("Inter-relationship," p. 141). This is precisely the method Porter used, and for the very reason that he considered it "basic and most conclusive."

in the present study. But his total method seems to suffer in at least three particulars.

1. One needs a surer guide to demonstrate agreements between MSS. Porter, to be sure, recognized that statistical data based on disagreements are only preliminary. As a preliminary indication they do have value in pointing out possible close relationships. But the true nature of such relationships can only be demonstrated in a more positive fashion. Porter, therefore, proposed a "second stage," in which he was "concerned with the isolation of those MSS which more or less consistently support the same variant readings" (p. 105).

The actual working out of this stage generally took the form of "the agreement of two against the rest." Whereas this is certainly a valid part of looking at agreements, it would seem to be only a part. For at some point one should look at the percentage of agreement over a total area of variation, and such percentage should be reached only when there has been discrimination before tabulation.

The objection here may best be explained by illustration. In John 4, ℵ has the following number of disagreements with these MSS:

P66 - 72
P75 - 72
B - 70
A - 77
C - 68
D - 75
W - 87

From these numbers, one may say only that the relationship of ℵ to these seven MSS is not very close. However, in this same chapter of John there are the following number of singular (or nearly singular) readings as far as Greek MSS are concerned:

P66 - 5
P75 - 6
B - 2
ℵ - 25 (12 have Old Latin or Old Syr support)
D - 21 (12 have Old Latin or Old Syr support)
A - 1
C - 3
W - 16 (5 have Old Latin or Old Syr support)

This means that the number of disagreements between ℵ and the other MSS, where at least two Greek MSS support each variant, is as follows:

P66 - 42
P75 - 41
B - 43
A - 51
C - 40
D - 29
W - 46

One certainly cannot make too much of these numbers, but they do significantly alter the perspective of the <u>disagreements</u>. It would seem, therefore, that an adequate method of demonstrating <u>agreements</u> is necessary in order to show the relationships which may be involved. Porter, it has been noted, limited his analysis of agreements almost exclusively to the agreement of two against the rest. And this leads directly to our second objection to his total method.

2. One's method must be flexible enough to have perspective for all MS traditions. The objection to Porter here stems from the limitations imposed by his choice of MSS. In the first place, there may be a fallacy in the basic assumption as to what constitutes the "earliest" MSS. He is correct in choosing those which actually date from the first four centuries. But he apparently has not considered the possibility that the text found in a later MS may itself date within the earlier period. The case in point, of course, is Codex Bezae. Without doubt, some of its text reflects a later tradition (e.g., where, as in John 4:42, it sides with A and the Byzantine tradition against the early Greeks and most of the Old Latin); but for the most part its basic text has long been acknowledged to be much earlier than the date of the actual MS itself. This failure to reckon fully with the Western tradition could easily lead to partial conclusions, even about the relationship of the early witnesses to each other.[27]

Moreover, an examination of agreements of "two against the rest" where the entire MS tradition is not in view may also lead to other partial views as to relationships. For example, Porter bases part of his argument for

[27]Porter (p. 181) does note that some of the early MSS have readings often called "Western," but he fails to deal adequately with the relationship of the early MSS, and their "Western" readings, to the Western tradition.

a relatedness of P66 and ℵ on a list of 75 points of variation where they agree against the other early MSS. But a check against the first half of this list (39 variants through Chapter 7) indicates that only nine of these are peculiar (or nearly so) to P66 and ℵ. In 14 instances they are joined (almost alone) by D and in two others by Θ. In seven more they agree with almost all MSS against the Neutral tradition in general. This, of course, does not necessarily destroy the relatedness of P66 and ℵ, but it does seem to enlarge somewhat the perspective of that relationship.

An adequate method, therefore, should be able to keep the total perspective of the MS tradition in view.

3. One's method needs to be able to see relationships in sections of a book, as well as over the whole book. This is the opposite of the error which Porter correctly argued against. Usually MS relationships have been established by examining test sections. While this is helpful for clues or hypotheses, the more comprehensive efforts to check and establish findings are seldom forthcoming (p. 19, n. 25).

On the other hand, statistics such as Porter's, which are based on an entire book, may overlook Colwell's principle noted above, that MSS must also be examined section by section within a given book.

One may therefore use with profit Porter's preliminary step of tabulating disagreements, but the total method must move in another direction. This direction has been pointed out by Colwell and Tune in their contribution to the Casey Festschrift, "The Quantitative Relationships between MS Text-types." This present study is an attempt to refine further the method there developed.

They establish as a basic premise that sound method should take into account the total amount of variation, not simply the variants from an external text used as a "norm." They further argue that one should exercise discrimination in regard to what is counted. What this means in terms of method is that singular readings are not included in the counting,[28] and only those places of variation are counted where at least two of the MSS involved in the computation agree against the rest. This means of course, that one must exercise care in the choice of MSS to be tabulated and in the extent of text which is included.

After the units of variation in the given section are isolated, then the number of agreements involved among all the MSS at each unit of variation is tabulated. For

[28]Their presentation of two tables, one showing percentages with singular readings included and the other without, is sufficient demonstration that they are correct in the exclusion of singulars from the tabulation.

convenience this count is finally put into percentages.

Basically, this is the procedure followed in the present analysis, with the following differences from Colwell and Tune:

1. In their further explanation of "discrimination before counting," Colwell and Tune note that they have "eliminated readings which occur commonly in MSS as the result of scribal error or habit, even if supported by more than one MS since such agreement was probable as coincidence" (p. 26). While I agree to eliminate such items as spelling, I have, on the other hand, included all variations in the counting. The present study suggests that "weighing" may be done after counting. Such a process of weighing will look at the number and kinds of significant agreements which are involved in the count. This writer discovered that there was a significant correlation between the percentage of total agreement between two MSS and the number of significant readings which were peculiar to the two against all the rest. Conversely, both the number and significance of peculiar agreement between two MSS which did not have a high percentage of agreement was negligible.

It was felt proper therefore, as a part of the total method, to analyze such items as peculiar agreements, agreements with or against certain textual traditions, as well as the number and kind of singular readings, in order to gain a full perspective of the relationships one is

seeking.

2. The most significant difference between the present study and that of Colwell and Tune is in the choice of MSS to be tabulated. Their choice was based on an attempt to show relationships between texttypes; therefore, they included the following broad cross-section of MSS: P45 P66 P75 ℵ A B D W Θ Ψ Ω C^R 565 TR.

Since the present interest is more specifically that of determining the relationship of ℵ (and later P66 and P75) to other MSS, the choice for tabulation has been narrowed to P45 (where applicable) P66 P75 ℵ A B C D W TR. It will be observed that this is simply a list of the major MSS up to the sixth century. Moreover, any singular agreement between the TR and only one of the others was not included in the number of variation-units counted.[29] Whereas this may not appear to go beyond the above criticism of Porter, it is believed that it does so for the following reasons:

(a) A certain knowledge of MSS is already assumed. The close relationship of P75 and B has been clearly

[29]The term "variation-unit" is defined by Colwell and Tune as "referring to a length of the text wherein our MSS present at least two variant forms; it is that passage in which differences occur," ("Variant Readings: Classification and Use," JBL, LXXXIII [1964], 254). One other definition from this article is also used in this paper: "The Nonsense Reading" is "that variant reading which does not make sense, and/or cannot be found in the lexicon, and/or is not Greek grammar" (p. 257).

demonstrated by Porter.[30] D is the well-known leader of a quite different type of text. And A has been recognized as being at the beginning of the process called the Byzantine texttype. The selection, therefore, includes at least the earliest witnesses of the major textual groupings, excluding Caesarean, whose text has never been defined in John.

(b) The addition of one or more later MSS increases the number of variation-units to be counted, but it always does so in favor of a higher percentage of agreement of all the earlier MSS with one another. Moreover, as a simple mathematical phenomenon, the percentage of increase is much higher at the lower end of the spectrum than at the higher. One may illustrate this from the findings of the following analysis (cf. Table II, p. 44).

In chapter 4 of John, 61 variation-units were counted, based on the MSS chosen for this study. The inclusion of the other MSS of Colwell-Tune's analysis increased the number to 81. At 61 points of variation B and D agreed only 10 times, or 16.4%; the agreement of P75 and B was 52, or 85.2%. These were the lowest and highest percentages of agreement among the MSS tabulated. The inclusion of Θ Ψ Ω C^R 565 and TR increased the agreement between B and D to 27, or up to 33.3%. By the same token

[30]See especially the article, "Papyrus Bodmer XV," pp. 363-376.

the agreement between P75 and B was increased by 20 up to 72, or 88.8%. Among all the early MSS the slightest increase in agreement was between D and W; and their number of agreements was increased by 14.

It may be granted that 33% agreement is still low, and that the basic agreements are still reflected when the later MSS are added. But the point of view taken in this study is that the clearer picture among the earlier MSS is afforded by the present selection. The increased agreement when later MSS are added seems to indicate that there is a certain relationship which the early MSS have simply because they are early. This is probably significant when other relationships are being sought, but not for the relationship of the early MSS among themselves.

The method of analyzing MS relationships used in this paper, therefore, is a combination of Porter's preliminary step of counting disagreements and the basic method of counting agreements employed by Colwell and Tune. Besides the difference in MSS tabulated, the chief contribution in "refinement" of method in this study is the attempt toward analyzing the nature of the agreements after the statistical analysis.

Before demonstrating the method in John 4, a word is in order as to the method of collation employed, since it may prove helpful for other such investigations. The

method received its initial impulse from another article by Colwell and Tune, in which they presented in diagram form the units of variation in John 11:29.[31] It occurred to me that such a form of collation might prove helpful over the entire Gospel, inasmuch as all units of variation are quickly and easily visible, and the collation of any further MS against the basic collation would be a very simple procedure. If the collation is properly executed, the text critic may create for himself his own critical edition, against which, ideally, any and all MSS may be collated. A sample page of the collation is shown in Figure 1; a brief description follows.

The collation was made on continuous pages (folding sheets) of computer print-out paper, so that all of John and Luke were eventually written out by hand. The present collation was made simultaneously against Nestle-Aland (25th edition), Tischendorf, and the TR, as well as the facsimiles or editions of P45 P66 P75 B ℵ A D and W. After the initial collation was complete, it was double-checked and the MSS collated by von Soden were also added.

After some trial and error, the following items were found to be helpful.

1. The uppermost text is always that of Nestle-Aland. The TR is noted at the far right beneath the

[31]"Variant Readings," p. 254.

John 4:43

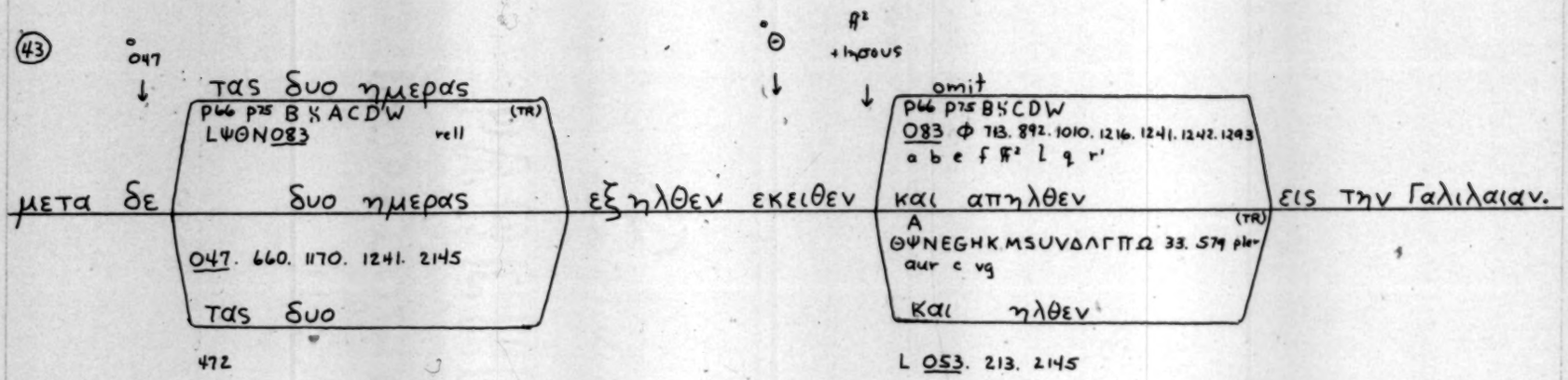

FIGURE 1

A SAMPLE PAGE OF THE COLLATION
USED IN THIS DISSERTATION.

reading it supports. One may therefore, with any future collation, also collate against these editions.

2. The blocks used for units of variation should be large enough to enable one to write in three lines of witnesses below each variant. The top line includes the MSS used for the analysis in this dissertation. (One may prefer to reserve it for all uncials.) The second line includes other Greek support. The third line includes Versions and/or Fathers. If further room is needed to list witnesses, the variations within each unit may be numbered and supporting witnesses listed below.

3. Singular readings, many sub-singular readings, and isolated versional evidence were listed on a line above the main text, so that the main text was reserved for major units of variation, or for points of variation where two or more MSS have a unique reading against the rest.

4. One should be generous with his own script (leaving plenty of space between words), so that later units of variation may be added on the basis of new finds.

IV. CODEX SINAITICUS IN JOHN 4

The method suggested above was applied to the fourth chapter of the Gospel of John,[32] with the following

[32]Chapter 4 was chosen for very practical reasons. It is the first chapter where D is complete, and one of the only chapters where C is complete. Moreover, P75 begins

results.

1. The tabulation of disagreements is found in Table I. As noted above, this tabulation is chiefly useful for pointing up some apparently close relationships. Since this type of analysis in John's Gospel has already been made available by Porter, this step in the method will not be used again until the investigation of the relationship between P75 and B in Luke (Chapter V).

It is of interest to note that, as one should expect, there is a correlation between those MSS having the least number of disagreements and the same MSS when they are tabulated for agreements. What cannot be shown from this step are the kinds of relationship one may expect to find among the MSS having a higher percentage of disagreements. From this table ℵ appears to have little relationship to anything; one will note that its total number of disagreements is greater even than that of D.

2. The tabulation of the number and percentage of agreements in John 4 over 61 units of variation is found in Table II.[33] It will be noted that the relationships

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to have considerable lacunae after this chapter.

Whereas chapter division is rather arbitrary, this chapter does include two independent pericopes, and perhaps a third, if one wishes to divide the "harvest sayings" from "the Samaritan woman."

[33]In order to make this analysis complete, the collation of the 61 units of variation for this chapter, as well as the singular readings, may be found in Appendix I.

TABLE I

NUMBER OF DISAGREEMENTS BETWEEN EARLY MSS IN JOHN 4

	TR	P66*	P66^{c}	P75	B	ℵ*	ℵ^{c}	A	C	D	W
TR	-	46	36	46	47	83	51	22	41	68	51
P66*	46	-	-	35	36	72	48	46	27	71	49
P66^{c}	36	-	-	26	27	70	44	37	19	65	40
P75	46	35	26	-	19	72	49	41	26	74	51
B	47	36	27	19	-	70	47	37	23	75	46
ℵ*	83	72	70	72	70	-	-	77	68	75	87
ℵ^{c}	51	48	44	49	47	-	-	50	47	68	60
A	22	46	37	41	37	77	50	-	35	68	55
C	41	27	19	26	23	68	47	35	-	66	42
D	68	71	65	74	75	75	68	68	66	-	76
W	51	49	40	51	46	87	60	55	42	76	-

TABLE II

AGREEMENTS IN JOHN 4 WHERE AT LEAST TWO MSS (NOT INCLUDING TR) AGREE AGAINST THE REST

NOTE: The first figure represents the number of agreements at 61 units of variation. The second figure represents the percentage of agreement.

	TR	P66*	P66^c	P75	B	ℵ*	ℵ^c	A	C	D	W
TR	-	37/60.6	40/65.6	32/52.5	31/50.8	19/31.0	31/50.8	51/83.6	34/55.7	27/44.3	39/64.0
P66*	37/60.6	-	-	40/65.6	37/60.6	21/34.4	30/49.2	34/55.7	42/68.9	20/32.8	37/60.6
P66^c	40/65.6	-	-	43/70.5	41/67.2	19/31.0	30/49.2	37/60.6	46/75.4	20/32.8	42/68.9
P75	32/52.5	40/65.6	43/70.5	-	52/85.2	19/31.0	28/45.7	36/59.0	42/68.9	12/19.7	34/55.7
B	31/50.8	37/60.6	41/67.2	52/85.2	-	20/32.8	29/47.5	38/62.3	43/70.5	10/16.4	37/60.6
ℵ*	19/31.0	21/34.4	19/31.0	19/31.0	20/32.8	-	-	17/27.9	20/32.8	35/57.4	17/27.9
ℵ^c	31/50.8	30/49.2	30/49.2	28/45.7	29/47.5	-	-	32/52.5	30/49.2	31/50.8	30/49.2
A	51/83.6	34/55.7	37/60.6	36/59.0	38/62.3	17/27.9	32/52.5	-	36/59.0	25/41.0	37/60.6
C	34/55.7	42/68.9	46/75.4	42/68.9	43/70.5	20/32.8	30/49.2	36/59.0	-	16/26.2	38/62.3
D	27/44.3	20/32.8	20/32.8	12/19.7	10/16.4	35/57.4	31/50.8	25/41.0	16/26.2	-	24/39.3
W	39/64.0	37/60.6	42/68.9	34/55.7	37/60.6	17/27.9	30/49.2	37/60.6	38/62.3	24/39.3	-

suggested in Table I between P75 and B, P66^{c} and C, and A and TR are borne out by this tabulation. The significant thing for ℵ, however, is the much higher percentage of agreement it has with D than with any other MS. When D is used as a base, its highest percentage of agreement is also with ℵ.

Colwell and Tune suggest that "the quantitative definition of a text-type is a group of MSS that agree more than 70% of the time and is separated by a gap of about 10% from its neighbors."[34] With this definition, P75 and B in John 4 clearly fall into the category of texttype, as do A and TR. D and ℵ do not fit the first percentage, but they do the second, i.e., they have a 57% agreement, and for ℵ the next closest is 34% (P66*) and for D it is 44% (TR). This would mean that even if one may not classify ℵ D as a texttype, each has a significantly closer relationship to the other than with any other MS.

This relationship seems strong enough to classify ℵ as a basically Western text in John 4. A further look at the nature of this agreement strengthens the statistical analysis.

3. Of the 61 units of variation in John 4, 16 of them are the result of two of the MSS agreeing almost alone against all other Greek MSS. There are two other places

[34]"Quantitative Relationships," p. 29.

(4:42 and 4:51) where the unit of variation is the result of two sets of two agreeing alone against all others. Thirteen of these 20 instances of singular agreement are between ℵ and D, and in the majority of these they have Old Latin support:

4:9 ℵ* D a b e j om. ου γαρ συγχρωνται Ιουδαιοι Σαμαριταις

4:11 ℵ D 472 a b e ff^2 j l sy^c om. ουν post ποθεν

4:14 ℵ* D ο δε πινων l. ος δ αν πιη

4:17 ℵ D aur b c e ff^2 j l r^1 εχεις l. εχω

4:24 ℵ* D* ff^2 om. αυτον

4:24 ℵ* D a j r^1 προσκυνειν δει l. δει προσκυνειν

4:27 ℵ* D bo εν τουτω l. επι τουτω

4:27 ℵ D 1093 a b ff^2 j r^1 sy$^{s.c}$ add αυτω post ειπεν

4:38 ℵ D απεσταλκα l. απεστειλα

4:42 ℵ* D b l r^1 σην μαρτυριαν l. σην λαλιαν

4:45 ℵ* D ως l. οτε

4:51 ℵ D ηγγειλαν l. απηγγειλαν (or omit)

4:51 ℵ D b r^1 om. λεγοντες

A casual check of these agreements reveals that the majority are much more than merely coincidental scribal errors. One seems to be dealing here with a genuine textual tradition, supported by two major Greek MSS and often by the Old Latin (especially a b j r^1).

The only other clear pairing off such as this in the remaining seven instances of singular agreement is between

P75 and B:

4:11 P75 B sy^s om. η γυνη

4:42 P75 B την λαλιαν σου l. την σην λαλιαν

4:52 P75 B εκεινην l. παρ αυτων

These, too, are clearly "related" readings, not simply the coincidence of scribal error. It is worthy of note at this point that P75 has now eliminated what once were the three most significant singular readings of B in John 4.

The remaining four of the singular agreements are of the "scribal error" type and probably are not significant in demonstrating textual relationships (4:15 P66* D διψησω l. διψω; 4:23 P66* ℵ* 254 124^c αυτω l. αυτον; 4:42 B W 80 b f r^1 sy^c om. οτι; 4:54 ℵ W a b εποιησεν σημειον l. σημειον εποιησεν).

Besides these agreements there are the following instances where ℵ and D are joined by a scattering of Greeks against all the rest.

4:1 ο Ιησους l. ο κυριος

4:14 add εγω ante δωσω

4:17 ανδρα ουκ εχω l. ουκ εχω ανδρα

4:25 αναγγελλει l. αναγγελει

4:46 ην δε l. και ην

4:51 om. αυτου post οι δουλοι

Except for 4:1 these are less significant than the former list, but they do point up the number of agreements ℵ and D have together against the Neutral tradition.

One other significant reading should be noted at this point. In 4:42 there are the following variants:

αυτοι γαρ ακηκοαμεν	P66 P75 B A C W Byz pl
αυτου γαρ ακηκοαμεν	D a
αυτοι γαρ ακηκοαμεν παρ αυτου	ℵ Π^2 565 λ φ pc

While the readings of ℵ and D are not identical, they do seem to represent what one might call "an independent witness to a common textual tradition." It could be argued, of course, that D merely reflects a scribal error in terms of the reading of P66 et al. But since this same phenomenon occurs in the succeeding chapters of John (see <u>infra</u>, pp. 60, 65-66), it is very likely that they are here related to a common textual tradition. If this be true, such "agreement" will be an important factor in one's consideration as to the homogeneity of this textual tradition.[35]

In contrast to these readings, one should also investigate the agreement of ℵ with the Neutral tradition against D. Such agreement appears to be negligible in this chapter of John. I note the following instances:

[35]Another reading of a similar nature, but less important is at 4:33, where the majority of MSS read ουν post ελεγον. Here ℵ* (as the only Greek) sides with d (against D) e sy^c in omitting the conjunction. D, on the other hand, reads δε with a b q r^1. One wonders whether D, by adding the "wrong" conjunction, is witnessing to a "Western" tradition which originally omitted it. The fact that it is only a conjunction, where most MSS tend to be quite independent, lessens the strength of such a suggestion.

4:5 ℵ B P66 P75 add τω ante Ιωσηφ

4:15 ℵ* B P75 P66 διερχωμαι(-ομαι) l. ερχωμαι(-ομαι)

4:21 ℵ B P66 P75 C* W L pc b j l q sa πιστευε μοι γυναι l. γυναι πιστευε μοι (A Byz read πιστευσον)

4:25 ℵ B P66 P75 C* W 053 565 λ απαντα l. παντα

4:39 ℵ B P75 C* L bo b e ff^2 l q r^1 a l. οσα

4:42 ℵ B P75 P66 C* W 083 aur a b c ff^2 l r^1 vg om. ο χριστος

4:51 ℵ B P75 P66* A C W παις αυτου l. υιος σου (TR = παις σου)

4:53 ℵ* B P75 C 0125 053 λ it^{pl} om. εν ante εκεινη

4:53 ℵ B P75 P66 A C L pc aur a b c ff^2 vg om. οτι

Something further should be said about this list. First, only two of these (4:42, 4:51) are significant readings, in the sense of indicating possible close textual relationships. Secondly, in each of these instances except 4:51 the reading of D is also supported by the entire Byzantine tradition and the TR. Moreover, in these remaining eight, where its Greek text may be determined, the more important MSS of the Old Latin version also support the so-called "Neutral" reading.

What this seems to suggest, therefore, is not so much that ℵ is joining the Neutral tradition, but that D is here conforming to the Byzantine. The fact that there are similar readings where ℵ and D read with the Neutral tradition against most of the later MSS (4:46 om. ο Ιησους;

4:47 om. αυτον; 4:50 om. και or δε) would seem also to point to such a conclusion. Here, then, we have instances of "early" against "late" readings, rather than Western against Neutral; and ℵ has the "early" reading, while D has the "late."

It is true that in this chapter there are two places in which ℵ fails to join D in what has been called a Western reading (4:3 add γην; 4:49 om. μου); but what one is to classify as Western in this section of John now becomes a problem. For example, what does one call the omission of ουτως in 4:6, where neither ℵ nor D join a aur b e ff^2 j l r^1, supported by λ 565 69 124 788 pc?

What this all seems to say is that ℵ and D are definitely related, but that the textual tradition to which they belong lacks the homogeneity that is found in the tradition of P75 B (or that ℵ or D, or both, have suffered conformation to another textual tradition). This is further demonstrated when one investigates the singular readings of our chief MSS in this chapter.

4. The one other point at which ℵ and D show marked similarity, though not agreement, is the number of singular readings each has.[36] The number of these has already been given (see above, p. 31). What is significant is that of the 25 singular (or nearly singular) readings of ℵ, there

[36]These are also listed in Appendix I.

are 12 which have Old Latin or Old Syriac support. Similarly, of 21 singulars in D, 12 have Old Latin or Old Syriac support. The one other MS with a large number of singulars is W, which has 16, with 5 having Old Latin support.

This does not say too much in terms of direct relatedness, but it would seem to indicate that ℵ and D both are members of an uncontrolled textual tradition and are under the same influence as, or have been influenced by, the older versions. Moreover, if one has been accustomed to speaking of D and OL agreement as Western, one perhaps should be prepared to do the same with ℵ and OL agreement, at least in John 4.

It would seem clear, therefore, that on the basis both of counting and of weighing variants, one must agree with Boismard that, in this chapter of John at least, ℵ is a Western text. The problem now is, what is the extent of ℵ as a Western text in John?

V. CODEX SINAITICUS IN JOHN 1-9

A chapter by chapter application of our method over the remainder of the first nine chapters of John indicates that a similar relationship between ℵ and D exists through chapter 8. At chapter 9 the picture alters completely. The graphic demonstration of this is found in Tables III and IV.

TABLE III

PERCENTAGE OF AGREEMENTS IN JOHN 1-8, BASED ON 320 VARIATION-UNITS, WHERE AT LEAST TWO MSS (NOT INCLUDING TR) AGREE AGAINST THE REST

	TR	P66*	P66^{c}	P75	B	ℵ*	ℵ^{c}	A	C	D	W
TR	—	50.9	56.3	56.5	52.5	35.0	51.6	80.1	63.8	37.5	58.4
P66*	50.9	--	--	51.1	54.3	43.7	48.5	54.0	55.6	35.8	46.7
P66^{c}	56.3	--	--	58.2	58.7	43.0	52.2	58.3	61.9	34.8	51.5
P75	56.5	51.1	58.2	--	81.0	25.5	42.1	56.2	72.8	22.9	58.5
B	52.5	54.3	58.7	81.0	--	26.6	41.6	57.6	68.7	22.2	60.3
ℵ*	35.0	43.7	43.0	25.5	26.6	--	--	25.5	36.2	54.1	31.3
ℵ^{c}	51.6	48.5	52.2	42.1	41.6	--	--	57.3	53.1	46.6	42.2
A	80.1	54.0	58.3	56.2	57.6	25.5	57.3	--	58.9	38.3	52.0
C	63.8	55.6	61.9	72.8	68.7	36.2	53.1	58.9	--	30.0	60.0
D	37.5	35.8	34.8	22.9	22.2	54.1	46.6	38.3	30.0	--	34.4
W	58.4	46.7	51.5	58.5	60.3	31.3	42.2	52.0	60.0	34.4	--

TABLE IV

PERCENTAGE OF AGREEMENTS IN JOHN 9, BASED ON 51 VARIATION-UNITS, WHERE AT LEAST TWO MSS (NOT INCLUDING TR) AGREE AGAINST THE REST

	TR	P66*	P66^{c}	P75	B	ℵ*	ℵ^{c}	A	D	W
TR	--	35.3	39.2	47.1	45.1	33.3	52.9	82.4	47.1	52.9
P66*	35.3	--	--	51.0	49.0	45.1	54.9	45.1	35.3	29.4
P66^{c}	39.2	--	--	49.0	51.0	49.0	58.8	47.1	35.3	33.3
P75	47.1	51.0	49.0	--	78.4	62.7	56.9	45.1	25.5	66.7
B	45.1	49.0	51.0	78.4	--	62.7	66.7	41.2	31.4	58.8
ℵ*	33.3	45.1	49.0	62.7	62.7	--	--	31.4	35.3	58.8
ℵ^{c}	52.9	54.9	58.8	56.9	66.7	--	--	47.1	41.2	54.9
A	82.4	45.1	47.1	45.1	41.2	31.4	47.1	--	35.3	45.1
D	47.1	35.3	35.3	25.2	31.4	35.3	41.2	35.3	--	37.3
W	52.9	29.4	33.3	66.7	58.8	58.8	54.9	45.1	37.3	--

Table III shows the percentage of agreement over chapters 1-8 at 320 points of variation. Because D has a large lacuna at 1:16-3:26, no statistics are included from this section. The significance of ℵ for this section will be suggested below.

It will be noted that the percentage of total agreement between ℵ and D is somewhat lower than in chapter 4. But it is also true that the percentage of agreement with B is considerably lower. The reasons for this are that in chapter 5 ℵ temporarily lacks its close relationship with D (dropping to 37.8% at 45 units of variation), whereas ℵ happens to be closer to B in chapter 4 than in any other of the first eight chapters (dropping to 21.4% in chapters 6 and 7 at 150 units of variation). Over the entire section ℵ has a <u>28% higher agreement with D than with B</u>.

Table IV shows the percentage of agreement in chapter 9 at 51 units of variation. There is no doubt that here ℵ is once again in the Neutral tradition. A chapter by chapter analysis for the remainder of John reveals that ℵ stays in the Neutral tradition throughout, in the sense that it is more closely related to the Neutral witnesses than to D.[37] To be sure, it still has some Western readings, but they are now the exception rather than the rule. What is

[37]Cf. the statistics for John 11 in Colwell and Tune, "Quantitative Analysis," p. 31.

important, however, is that ℵ is never as closely related to B as is P75, and often it is not as closely related to P75 B as is C or L. For the most part its departure from P75 B is less in the direction of D than in that of those witnesses which compose the Byzantine tradition.[38]

John 1-3. In this section D has a large lacuna, but on each side of that lacuna ℵ and D are clearly related. In 1:1-16, at 9 points of variation, there are the following numbers of agreement:

	TR	P66	P75	B	ℵ*	ℵ^{c}	A	C	D	W
TR	-	7	7	5	1	6	8	7	2	6
P66	7	-	7	5	3	6	6	7	5	4
P75	7	7	-	7	1	6	8	7	3	4
B	5	5	7	-	1	5	6	7	2	2
ℵ*	1	3	1	1	-	-	0	2	7	2
ℵ^{c}	6	6	5	5	-	-	5	8	4	4
A	8	6	8	6	0	5	-	6	2	5
C	7	7	7	7	2	8	6	-	3	4
D	2	5	3	2	7	4	2	3	-	3
W	6	4	4	2	2	4	5	4	3	-

[38] In chapter 13, for example, ℵ has a 41.4% relationship with B, 43.2% with D, 48.3% with TR, and 51.7% with A. Almost all of its readings with D are also shared by A and the Byzantine tradition. C, on the other hand, has a 72.5% relationship with B and a 43.1% with A; and L has a 69% relationship with B and a 41% with A.

In 3:26-36, at 7 points of variation, there are these agreements (C reads at only one place and is not included):

	TR	P66	P75	B	ℵ*	ℵ^{c}	A	D	W
TR	-	4	2	4	2	3	7	3	5
P66	4	-	5	6	1	2	4	1	5
P75	2	5	-	4	3	2	2	1	3
B	4	6	4	-	1	2	4	1	5
ℵ*	2	1	3	1	-	-	2	4	2
ℵ^{c}	2	1	1	1	-	-	3	3	3
A	7	4	2	4	2	2	-	3	5
D	3	1	1	1	4	3	3	-	3
W	5	5	3	5	2	2	5	3	-

This indicates that on both sides of the lacuna, ℵ is the closest companion to D, and <u>vice versa</u>. The extent and nature of singular agreement against all other Greeks over these sixteen units of variation is similar to that of chapter 4.

1:4 ℵ D it sy$^{c.p}$ εστιν l. ην

1:13 ℵ D om. εκ^{2}

1:15 ℵ* D b om. λεγων

3:31 ℵ* D a b j l q ο δε ων l. ο ων

Besides these there are four other significant variants where ℵ and D are joined by a few Greek witnesses against all the rest.

1:3 ℵ* D P66 λ 71 ουδεν l. ουδε εν

1:6 ℵ* D* W add ην ante ονομα

3:31 ℵ* D P75 λ 565 a b e ff^2 f l r^1 sy^c sa om. επανω παντων εστιν

3:32 ℵ D λ 22 28 565 pc a b e ff^2 j l r^1 sy$^{s.c}$ om. τουτο

At only one point (3:34 om. ο θεος) in these sections does ℵ join what appears to be the strictly Neutral tradition against D. And again ℵ is joined by the strength of the Old Latin (b e f l), while D reads with A and the entire Byzantine tradition.

One should be prepared, therefore, to regard ℵ as the leading Greek witness to the Western tradition in the section 1:16-3:26, where D is lacking. The following readings seem to be significant in this regard:

1:18 ℵ a δ om. ο ων

1:20 ℵ e l sa om. και ωμολογησεν

1:21 ℵ W a b e ff^2 l r^1 add παλιν post αυτον

1:25 ℵ a e sy^c om. και ηρωτησαν αυτον

1:28 ℵ P66 a b e r^1 εγενετο εν βηθανια l. εν βηθανια εγενετο

1:28 ℵ sy^c add ποταμου post Ιορδανου

1:32 ℵ a b e r^1 sy$^{s.c}$ ως περιστεραν καταβαινον l. καταβαινον ως περιστεραν

1:32 ℵ* e om. λεγων

1:32 ℵ W b e q r^1 μενον l. εμεινεν

1:34 ℵ* 77 218 b e ff^2 sy$^{s.c}$ (a sa) ο εκλεκτος l. ο υιος

1:47 ℵ 124 aur a b ff^2 l r^1 ιδων . . . και l. ειδεν

1:47 ℵ* a του Ναθαναηλ l. αυτου

2:3 ℵ* a b ff^2 j r^1 (e l sy^{hmg}) οινον ουκ ειχον οτι συνετελεσθη ο οινος του γαμου• ειτα l. υστερησαντος οινου

2:6 ℵ* 13 346 a e r^1 arm om. κειμεναι

2:11 ℵ* (P66* f q) add πρωτην post Γαλιλαιας (P66* f q ante αρχην)

2:12 ℵ 245 249 440 1010 aur a b e ff^2 l bo^Q om. και οι μαθηται

2:14 ℵ a f q και τα προβατα και βοας l. βοας και προβατα

2:15 ℵ* a b e ff^2 j l q r^1 εποιησεν . . . και l. και ποιησας

2:15 ℵ* a e l q om. τε

3:1 ℵ* aur b c f ff^2 l vg ονοματι l. ονομα αυτω

3:5 ℵ* pc e των ουρανων l. του θεου

3:8 ℵ aur a b e ff^2 r^1 sy$^{s.c}$ add του υδατος και ante του πνευματος

The full extent of this witness is lessened somewhat when one considers that ℵ lacks at least one important Western reading in this section (3:6 add οτι εκ της σαρκος εγεννηθη and οτι εκ του πνευματος εστιν), and that it joins the Neutral tradition without Western support in three significant readings (1:18 θεος l. υιος; 3:13 om. ο ων εν τω ουρανω; 3:16 om. αυτου). But the nature of many of the

readings in the list above indicates that ℵ is a member of the Western tradition for the most part.

John 5-8. The percentage of agreement for ℵ and D in this section is as follows:

	Chapter 5		Chapter 6		Chapter 7		Chapter 8	
	ℵ*	D	ℵ*	D	ℵ*	D	ℵ*	D
TR	31.1	40.0	35.2	34.1	30.6	33.9	54.2	39.6
P66*	35.6	20.0	52.5	36.1	61.3	45.2	35.4	41.7
P66^{c}	35.6	20.0	50.8	34.4	58.9	40.3	41.7	43.8
P75	30.2	16.3	29.9	26.0	19.7	13.1	35.4	33.3
B	28.9	15.5	23.9	25.0	17.8	20.9	37.5	33.3
ℵ*	--	37.8	--	51.1	--	58.1	--	58.3
ℵ^{c}	--	33.3	--	44.3	--	51.6	--	52.1
A	17.8	44.4	29.0	32.3	lac.	lac.	lac.	lac.
C	lac.	lac.	28.9	34.2	lac.	lac.	46.7	30.0
D	37.8	--	51.1	--	58.1	--	58.3	--
W	35.6	33.3	31.6	29.5	19.4	33.9	41.7	37.5

As indicated above, the relationship between ℵ and D is less in chapter 5 than elsewhere in John 1-8. However, a glance at the above percentages shows that the decrease in ℵ D agreement is not in favor of agreement with another MS or textual tradition. The percentage of agreement between ℵ and the others remains much the same, and it continues to agree more with D than with the others, though not by as much.

An examination of the variants in this chapter

indicates that many of the phenomenon noted in chapter 4 are found here as well, but not in such quantity. D and ℵ have only four singular agreements:

5:13 ℵ* D* εγευσεν l. εξενευσεν

5:18 ℵ D 053 a b e f l om. ουν

5:19 ℵ D a b l ποιει ομοιως l. ομοιως ποιει

5:32 ℵ* D aur a e q sy^{c} οιδατε l. οιδα

Besides these there are two other readings where ℵ and D reflect a common textual tradition.

5:2. The name of the pool where the impotent man was healed has three basic variations, with some spelling differences within the three:

Βηθζαθα	ℵ 33 b l ff^{2}
Βελζαθα	D a r^{1}
Βηζαθα	L e
Βηθεσδα	A C Byz pler TR f q
Βησθεσδα	N
Βηθσαιδα	P75 B W 0125 aur c vg bo
Βηδσαιδα	P66 sa

This is a case of "triple variation," where there is a clear Western, Neutral, and Byzantine tradition.

5:9. After the και which begins the second clause, ℵ a b e sy^{s} add ηγερθη και and D λ φ ff^{2} add the participle εγερθεις. Again, one has agreement in witness without identical readings.

On the other hand, there are only two readings where ℵ joins the Neutral tradition against D, and without the support of the early versions:

5:12 P66 P75 B ℵ C* L sa om. τον κραβατον σου

5:17 P75 B ℵ W 1241 om. Ιησους

Clearly, therefore, ℵ is not leaving its relationship with D in favor of the Neutral tradition. The real cause of this lessened relationship appears to lie in three factors: (1) It will be noted that in this chapter alone, of the first eight chapters of John, D is closer to another MS (A) than to ℵ. D appears to have been influenced more by the Byzantine tradition in this chapter than elsewhere, and this accounts in part for the decrease in its relationship to ℵ. (2) ℵ is simply less Western here than elsewhere. D, for example, reads almost alone with the Old Latin at the following significant places:

5:3 add παραλυτικων post ξηρων

5:9 om. εν εκεινη τη ημερα

5:13 ασθενων l. ιαθεις

5:20 αγαπα l. φιλει

5:20 δεικνυσιν l. δειξει

5:37 μαρτυρει l. μεμαρτυρηκεν

ℵ, on the other hand, has only one significant reading of this type (5:25 ℵ* a b om. και νυν εστιν). (3) A look at the 45 variation-units in this chapter reveals that the majority are of the "less significant" type (word order, add/omit the article, conjunctions, pronouns, etc.). Moreover, within these less significant variants there is a greater mixture of agreement among the early witnesses than

one finds at those places which appear to be more significant.

It has seemed to the purpose of this study to find reasons for the decrease in ℵ D agreement in John 5, because it is immediately clear that in chapters 6 and 7 one has again a relationship similar to that found in chapter 4. The statistics alone seem strong enough to demonstrate this;[39] an examination of select readings confirms it.

In the following list of variants, ℵ and D have singular agreement, or are joined by a very few Greeks against all the rest. It will be noted that many of the readings (e.g., 6:11, 17, 19) clearly indicate textual relatedness, not simply the results of coincidental scribal errors.

6:3 ℵ* D 124 565 pc a aur ff^2 l απηλθεν l. ανηλθεν

6:3 ℵ* D P66 φ 63 71 εκαθεζετο l. εκαθητο

6:5 ℵ D P66* Θ a aur b c f ff^2 l r^1 vg οχλος πολυς l. πολυς οχλος

6:7 ℵ* D 1424 αποκρινεται l. απεκριθη

6:11 ℵ D a b e q r^1 sy$^{c.p}$ ευχαριστησεν και εδωκεν l. ευχαριστησας διεδωκεν

6:14 ℵ D Θ M a aur b ff^2 l r^1 εις τον κοσμον ερχομενος l. ερχομενος εις τον κοσμον

[39] The sudden increase in agreement between P66 and ℵ is the result of a change in P66, not ℵ. (See Chapter III, pp. 94 ff.

6:17 ℵ D κατελαβεν δε αυτους η σκοτια l. και σκοτια ηδη εγεγονει

6:17 (ℵ) D 80 a sy^{pal} (o) Ιησους προς αυτους l. προς αυτους ο Ιησους

6:19 ℵ* D 106 1321 2145 (=latt) σταδια l. σταδιους

6:22 ℵ D P28 42 b c ff^2 r^1 vg ειδεν l. ειδον (or ιδων)

6:22 ℵ D φ a sy^c του Ιησου l. αυτου (or omit)

6:27 ℵ D e ff^2 j sy^c διδωσιν υμιν l. υμιν δωσει (φ pc a b f l q r^1 δωσει υμιν)

6:33 ℵ D Θ add ο post αρτος

6:37 ℵ* D 280 (a e) b sy$^{s.c}$ om. εξω

6:46 ℵ* D a b e r^1 θεον l. πατερα

6:64 ℵ D 1604 a b e q r^1 εξ υμων εισιν τινες l. εισιν εξ υμων τινες

6:66 ℵ D P66 Θ φ pc aur b c f ff^2 j l r^1 add ουν post τουτου

6:71 ℵ* D K λ om. τον ante Ιουδαν

7:1 ℵ* D P66 pc aur a b c e f ff^2 l r^1 sy$^{s.c}$ om. και

7:3 ℵ* D Θ G U λ pc it vg om. σου

7:6 ℵ* D W 047 106 1200 e sy$^{c.p}$ om. ουν

7:8 ℵ D K M Π pc aur a b c e ff^2 vg bo sy^c ουκ l. ουπω

7:10 ℵ D pc a b e r^1 sy$^{s.c}$ om. ως

7:12 ℵ D P66 33 it vg sy^c τω οχλω l. τοις οχλοις

7:17 ℵ D P66 om. του

7:26 ℵ D 49 108 aur a b e f q r^1 vg sy$^{c.p}$ μητι l. μηποτε

7:29 ℵ D P66 131 απεσταλκεν l. απεστειλεν

7:31 ℵ D P66 πολλοι δε επιστευσαν εκ του οχλου
l. εκ του οχλου δε πολλοι επιστευσαν
(Byz TR πολλοι δε εκ του οχλου επιστευσαν)

7:31 ℵ D Θ φ a c e ff^2 vg sy$^{c.p}$ ποιει l. εποιησεν

7:32 ℵ D P66 pc c e add δε post ηκουσαν

7:32 ℵ D P66 Ω υπηρετας οι φαρισαιοι και οι αρχιερεις
l. οι αρχιερεις και οι φαρισαιοι υπηρετας

7:35 ℵ D 249 aur a b c e ff^2 l r1 vg sy$^{s.c}$ om. ημεις

7:37 ℵ D P66*vid Θ λ 69 pc it vg εκραζεν l. εκραξεν

7:37 ℵ* D P66* b e om. προς με

7:46 ℵ* D P66* ουτως ανθρωπος ελαλησεν l. ελαλησεν
ουτως ανθρωπος (Byz TR ουτως ελαλησεν ανθρωπος)

7:47 ℵ D λ 33 pc a c e ff^2 sa om. ουν

7:48 ℵ D πιστευει l. επιστευσεν

The demonstration of this relatedness is further reflected in the small amount of agreement ℵ has with the strictly Neutral tradition against D. I note the following:

6:10 P75 B ℵ L N a sy^c om. δε or ουν post ειπεν

6:47 P66 P75 B ℵ C W L T j om. εις εμε post πιστευων

6:58 P66 P75 B ℵ C W L T bo om. υμων post πατερες

7:20 P66 P75 B ℵ W L T X 33 213 1241 om. και ειπεν

7:49 P66 P75 B ℵ W T λ 33 επαρατοι l. επικαταρατοι

Again, as in chapter 4, all of the data point to a relatedness within an uncontrolled, or non-homogeneous, textual tradition. Besides the fact that in chapter 6,

where ℵ and D have so many significant singular agreements, they have only a 51% total agreement, there are three other important factors which point to "relatedness within an uncontrolled tradition."

1. There are at least five instances in chapter 6 where ℵ and D reflect the same textual tradition, but not with identical readings.

6:1. D Θ 249 2145 b e r^1 j add εις τα μερη after Γαλιλαιας, reflecting a textual tradition which placed the feeding of the five thousand on the Western side of the lake, near the city of Tiberias. This same tradition, though not read by ℵ in verse one, is picked up in 6:23 only by ℵ. In place of του τοπου, it reads ουσης, which results in a reading: "Other boats came from Tiberias which was near where they ate . . ."[40]

6:23. ℵ and D alone read a genitive absolute for the indicative of the rest of the MSS.

επελθοντων ουν των πλοιων αλλων πλοιαριων ελθοντων	ℵ D	= b j r^1 sy^c
αλλα (δε) ηλθεν πλοια(-αρια)	Pler	

6:25. ℵ D and 28 alone of the Greeks change γεγονας to a form of ερχομαι (ℵ 28 ηλθες; D εληλυθας). It is possible for this to be coincidental; but the difficulty

[40]This is one of the readings selected by Boismard to substantiate his ℵ D texttype. See supra, p. 25.

among the versions in rendering γεγονας here without resorting to the verb "to come," seems to indicate that ℵ and D are a part of this tradition. This looks strongly like versional influence on the Greek at this point.

6:61. εγνω ουν . . . και ℵ* (Θ) φ
ως ουν εγνω D

ειδως δε Rell
ιδων δε C

6:71. The "surname" of Judas has the following variations:

Ισκαριωτου	P66 P75 B C W L G 33 pc f
Ισκαριωτην	Byz pler TR
Σκαριωθ	D aur a b ff^2 j r^1
απο Καρυωτου	ℵ* Θ φ sy^{hmg}

There is no textual relatedness between D and ℵ at this point, where Codex Bezae apparently is under the influence of the Latin spelling. But ℵ* Θ φ indicate that the name is not a surname but a town from which Judas came, as in "Philip of Bethsaida." What is significant is that ℵ here appears to reflect a Western tradition; for in the four other occurrences of this name in John (12:14; 13:2, 26; 14:22) D alone (joined by e at 13:2) reads απο Καρυωτου. Since it is argued in this paper that ℵ is no longer Western somewhere after 8:38, it seems clear that it <u>is</u> reflecting the Western tradition here, a tradition reflected by D in every other occurrence of the name in the Gospel.

2. The number of instances in which each is the only Greek witness (or nearly so) to read with the Old

Latin or Old Syriac remains at a very high level. ℵ has 18 in chapter 6, and 8 in chapter 7. D has 19 in chapter 6, and 6 in chapter 7. Many of these are quite significant readings (e.g., 6:15 ℵ aur a c ff^2 l j vg sy^c φευγει l. ανεχωρησεν; 6:24 D b ff^2 l r^1 ελαβον εαυτοις πλοιαρια l. ενεβησεν [και] αυτοι εις τα πλοιαρια).

3. The witness of P66 in these chapters also seems significant at this point. Through chapter 5, there are only four places where P66 might be considered to be picking up a Western reading (1:3 ουδεν l. ουδε εν; 1:28 εγενετο εν Βηθανια l. εν Βηθανια εγενετο; 2:11 add πρωτην; 4:1 Ιησους [P66*^{vid}] l. κυριος). In chapters 6 and 7 there is a sudden increase in this strain (see 6:3, 5, 66; 7:1, 12, 17, 29, 31, 32, 37, 37, 46). What is significant for the Western text here is that along with these there is also a sudden increase in the number of instances where P66 reads alone, or almost alone, with either ℵ or D. In chapters 6-7 there are 15 such agreements with ℵ, and 8 with D.[41] The fact that such agreement should increase at the very point where its number of Western readings also increases, seems strongly to suggest that the textual tradition to which P66 is here witnessing lacks homogeneity.

[41] P66 ℵ 6:7, 58, 64, 64; 7:3, 13, 23, 28, 30, 32, 39, 40, 45, 46, 50. P66 D 6:10, 40, 57, 62; 7:12, 14, 35, 42.

The importance of noting this lack of homogeneity in the Western tradition is that one must broaden his perspective for finding this tradition in John. Although D is undoubtedly its leading representative, it is not necessarily a "pure" representative. If the long addition by D a ff^2 in 6:56 is Western, so also is the φευγει of ℵ aur a c ff^2 j l vg sy^c in 6:15. Moreover, singular agreements between ℵ and P66 (e.g., 6:64 ην ο μελλων αυτον παραδιδοναι l. εστιν ο παραδωσων αυτον; cf. a e q) probably also represent this tradition--at least in these two chapters.

The End of the Western Text in ℵ. As noted above, there is no question that in chapter 9 ℵ is no longer a witness to the Western tradition (except perhaps at infrequest readings). This is demonstrated not only by the statistics of agreements (Table IV, p. 53), but also by its sudden lack of singular agreements with D. There are three in chapter 9:

9:19 ℵ* D sy^p add ει ante ουτος

9:35 ℵ* D $sy^{s.p}$ add και ante ηκουσεν

9:40 ℵ* D 63 253 aur b c e f ff^2 l r^1 sy^s bo om. ταυτα

P66, by way of contrast, has six such readings with D, and only one with ℵ, where it is also joined by W (9:9 om. οτι). Moreover, there is a sudden decrease in singular readings in ℵ (10, with only 2 having Old Latin support); at the

same time, there is a like <u>increase</u> of such readings in D (35, with 15 having Old Latin support).

But since this analysis has been using the rather arbitrary device of chapter divisions, the question remains as to whether one can locate the exact place where ℵ drops its close relationship with D. In spite of the continued high percentage of agreement between ℵ and D in chapter 8, there are indications that the break takes place within this chapter. The following considerations seem to point to some place after verse 38 as this point of departure.

There are six places of singular, or nearly singular, agreement in the chapter, but they all occur between verses 12-28:

8:16 ℵ* D $sy^{s.c}$ om. πατηρ

8:19 ℵ (D) pc b add και ειπεν post Ιησους

8:24 ℵ D φ e om. μοι

8:25 ℵ D pc ειπεν ουν l. και ειπεν or ειπεν

8:27 ℵ D 64 aur c e ff^2 l add τον θεον post ελεγεν

8:28 ℵ D 28 106 add παλιν

Beyond this point there are a number of instances where ℵ and D agree with the Byzantine tradition against most of the early MSS. The last significant place where this occurs is in verse 38, where it happens three times:

ℵ D Byz it	μου
P66 P75 B C W L T X 1	omit
ℵ* D P66 N Byz it vg	εωρακατε
P75 B C W L K X λ φ 33 pc f bo	ηκουσατε

ℵ D C N Byz it vg	υμων
P66 P75 B W L T 13	omit

Finally, D has 23 singular readings in this chapter, 9 of which have Old Latin and/or Old Syriac support. Moreover seven of these latter occur after verse 38. ℵ on the other hand, has 15 singular readings, with two having Old Latin support, but none of the latter and only two of the former occur after verse 38.

This evidence, coupled with that of chapter 9, suggests that even though one may not have certainty as to the exact point, the end of ℵ as a Western witness in John is circa 8:39 ff.

There is one further factor which points to the fact that ℵ is a Western text in John 1:1-8:38, and that is the matter of the correctors of ℵ. Without regard to which, or how many, correctors are involved, the direction of the corrections is quite significant.

It will be noted from the various tables of this chapter that the correctors in chapters 1-8 always decrease the amount of agreement between ℵ and D while at the same time they always increase--and substantially so--the agreement between ℵ and every other MS. On the other hand, in chapter 9 the corrector increases the agreement with D as well.

This clearly indicates that the first hand of ℵ in chapters 1-8 is closely related to D and that the direction

of correction is almost always away from D rather than toward it.

VI. CONCLUSIONS

From the evidence presented in this chapter, the following conclusions are singled out because of their significance for the remainder of this study.

1. It has been argued that a valid method of analyzing MS relationships must be based on statistics which try to cover the total amount of variation, not simply variation from a given norm. Moreover, a total method in this regard must also weigh, as well as count, variants. A method on these principles was presented, and when it was applied to the major MSS of the first five centuries, there were the following important results:

2. Although it was not the major emphasis of this chapter, the statistics alone confirm the very important conclusion of Porter, that the Neutral texttype existed in a relatively pure form in P75 at least by A.D. 200.[42] Not only do P75 and B have a consistently high relationship to each other, but it is also consistently higher than any other two MSS have with each other (including A and TR). To speak of P75 as a "mixed" text would seem to press the

[42]See especially, "Papyrus Bodmer XV," pp. 374-376.

definition of that term beyond recognizable limitations.[43]

3. Codex Sinaiticus is a leading Greek representative of the Western textual tradition in John 1:1-8:38. The significance of its witness at any point of variation in this section of John should have this conclusion in view. Moreover, any further study of textual relationships in John, in which ℵ is a part of the consideration, should also proceed with this conclusion in view.

4. Perhaps the most significant thing about the Western character of ℵ in John 1-8 is that it points up the lack of homogeneity which exists within this tradition. The facts here presented seem to indicate that there is an uncontrolled tradition to which certain MSS bear common witness, but that this tradition is not fully represented by any single MS or combination of MSS in the way in which P75 and B represent the Neutral.

Each of these conclusions is important as we now turn to the examination of P66 and P75 and their significance to the text critic in the search for the "original" text.

[43]See, e.g., Metzger, Text of the New Testament, p. 255.

CHAPTER III

AN ANALYSIS OF THE TEXTUAL RELATIONSHIPS OF P66

It was observed in the preceding chapter that the discovery of a new MS presents the text critic with a three-fold task: (1) to describe the find and to determine its date and provenance, (2) to locate it in the history of the MS tradition, and (3) to evaluate its role in the search for the "original" text of the NT.

The purpose of the present chapter is to attempt an analysis of P66 in terms of task (2). Since such an analysis must proceed with former studies in view, a brief discussion of these studies is in order.

I. PREVIOUS ANALYSES OF P66

Because of the extensive nature of its text and its early date, P66 was hailed--and rightly so--as the most significant textual discovery for the NT since the Chester Beatty papyri. As a result, it was afforded a considerable amount of attention within the first two years after its

publication.[1]

Most of this attention took the form of notices and preliminary evaluations as to its importance. Others were concerned with its witness at various specific readings.[2] Our present concern is with the more significant of those studies which attempted to present some form of analysis of the textual data of P66.

Before noting these studies, however, a word is in order about the editio princeps itself. Professor Martin should have been, and was, commended for the speed with which he made an edition of the MS available for study. The first edition, which included John 1-14, appeared late in 1956. This was followed in 1958 by a Supplément, which included the fragments of chapters 15-21. With the help of others, further fragments were identified, and a corrected and enlarged edition of the Supplément appeared in 1962.[3] Of still greater importance was the appearance of the

[1]In 1957 and 1958 there appeared at least thirty-five notices and studies. P75, by way of contrast, within the first two years after its publication received the attention of only about seven studies or notices not counting Porter's dissertation.

[2]See especially, J. Ramsey Michaels, "Some Notable Readings of Papyrus Bodmer II," BibTrans, VIII (1957), 150-154; Robert W. Funk, "Papyrus Bodmer II and John 8:28," HTR, LI (1958), 95-100; Edgar R. Smothers, "Two Readings in Papyrus Bodmer II," HTR, LI (1958), 109-122.

[3]Further corrections to this edition were noted by the co-editor, J. W. B. Barns, in Muséon, LXXV (1962), 327-329.

entire set of photographic facsimiles with the 1962 edition of the Supplément.

The chief criticism of Martin's edition was that he collated it with Souter's Greek Testament. This fault was corrected by a new collation against Nestle's text (22nd edition), presented by Kurt Aland.[4] The other fault of the editio princeps was the failure adequately to have noted many of the corrections of the papyrus.[5]

Because work could not be done directly from the photographs, all studies prior to 1962 contain some errors in detail, none of which, however, seriously impairs their general conclusions. Moreover, all of the studies of the first two years--and most of the important ones appeared during this time--were limited to chapters 1-14 of John. But again, the appearance of the later fragments, although adding further data, did not noticeably affect general conclusions.

As noted in the preceding chapter (supra, p. 20), the majority of studies suggested that the closest textual affinities of P66 lay with the Neutral tradition in general, and with Codex Sinaiticus in particular. The relationships suggested by Floyd V. Filson, based partly on the work of Aland, more or less represent this point of view: "There

[4]"Ein erster Bericht," cols. 168-175.

[5]See supra, p. 14, n. 24.

is some degree of kinship with Codex Sinaiticus (Aleph). . . . there is no striking agreement with Codex Vaticanus (B). There seems to be some kinship with Codex Bezae (D), but it is not close."[6]

The fact that P66 apparently failed to be an obvious ancestor of any of the later uncials called forth the conclusion that its text was "mixed." Martin, on the basis of his collation, suggested that it occupied a "position intermédiaire . . . par rapport aux principaux manuscrits."[7] Aland concurred: "Er fügt sich nicht in die mit dem 4. Jahrhundert beginnende Scheidung der Textfamilien ein, sondern repräsentiert die fluktuierende 'Variantenmengung' der Zeit davor."[8]

In a similar vein, A. F. J. Klijn, who approached the MS with the question of the origin of B in view, concluded that "in P66 we are again [as in P45] dealing with a mixed text-type."[9] In his judgment, however, it is less "mixed" than P45, and his final conclusion was that "we find on the whole a relatively small number of non-neutral readings: thus P66 may be called neutral, in a 'non-pure'

[6]"A New Papyrus Manuscript of the Gospel of John," BA, XX (1957), 61.

[7]Papyrus Bodmer II, p. 149.

[8]"Ein erster Bericht," col. 179.

[9]"Papyrus Bodmer II," p. 331.

way, like the witnesses of this text such as ℵ, C and L" (p. 333).

It is probably this problem of "mixture" which has made the analyses of P66 appear to be so contradictory. It has already been noted that at least two early studies found the closer affinities of P66 to be with B rather than ℵ (supra, p. 15).

M.-E. Boismard[10] and W. Hartke[11] took a quite different stance to account for the "mixture." Both posited an hypothesis that the scribe had two Vorlagen from which he made his original copy. Hartke, on the one hand, suggested that the scribe copied from a basic text (an archetype of W), but with constant referral to another text which had been imported from Rome. Boismard on the other hand, concluded that the scribe followed one Vorlage (a Neutral text close to B) and then the other (a Western text similar to ℵ) in clearly defined sections. Although Boismard's study was limited to John 7-9, he attempted to support his hypothesis by noting ten readings throughout John 1-14 where he considered P66 to have conflations of readings from the two Vorlagen. He concluded his study with a list of

[10]"Le papyrus Bodmer II."

[11]"Bemerkungen zu Papyrus Bodmer II," Forschungen und Fortschritte, XXXII (1959), 122-126. This article was not available to me. Cf. the summary in Porter, "A Textual Analysis," pp. 142-143.

forty-nine readings previously unknown in the Greek MS tradition, for which he elicited support from the versions and Fathers, especially Tatian.

A study by H. Zimmermann[12] attempted to note the significance of P66 for the history of the text of John. A part of this study investigated the relationship between P66 and ℵ. He based this relationship first of all on some common readings, but his major conclusion was that P66 shows substantially the same characteristics which constitute the peculiarities of ℵ. He concluded that, like ℵ, P66 is chiefly Neutral, with a profusion of Western readings, often under the influence of the OL. In P66 one has "damit zeichnet sich eine Entwicklung ab, die etwa 200 Jahre später im Sinaiticus noch weitaus stärker ausgeprägt ist" (p. 225).

On the basis of his conclusion that P66 has a basically Neutral text after the fashion of ℵ, Zimmermann further concluded that the essentials [Hauptsache] of the Neutral text existed in Egypt before 200 A.D., and that it can no longer be maintained that this texttype is the product of a fourth century recension (p. 225).

C. L. Porter's unpublished dissertation presented a significant attempt to define the relationships of all the early MSS to one another. Since he had the advantage of

[12]"Papyrus Bodmer II."

these earlier studies, and since his analysis was attempted along new lines, several of his conclusions about P66 are worth noting.

The first part of his study offered a table showing the percentage of disagreements between P66 and the other early MSS. For the major MSS the disagreements with P66 were as follows:

P45 - 55.2%
P75 - 40.8%
ℵ - 57.3%
B - 40.5%
W - 47.9%

But since this table pointed out no significant close relationships, Porter turned to an analysis of the agreements of P66 with one of the other early MSS against the rest. P66 had more of this kind of agreements with ℵ (79 instances) and W (62 instances); he therefore concluded that P66 is more closely related to these two than to any other MS. (There were only 7 such instances of "agreement" with P75, and 11 with B.) On the one hand, he noted: "The text of P66 is not a part of the history of the text found in Codex Vaticanus," nor is there any "clearly . . . close textual relationship" between P66 and P75.[13] On the other hand, "the text of P66 is a part of the same textual stream out of which Codex Sinaiticus flows" (p. 150). His final conclusion, therefore, was that "the text of P66 is not a

[13]"A Textual Analysis," pp. 152-153.

'mixed' text. Its text is best described as one which lies in the higher reaches of the stream from which Codex Sinaiticus and the Washington Codex later derived."[14]

Besides these attempts to place P66 in the history of the MS tradition, there have appeared three other studies which tried to analyze some of the individual characteristics of the text with a view to indicating its significance in the search for the original text of John.

The first of these studies, and one which broke new ground in the analysis of the MS, was J. Neville Birdsall's Tyndale New Testament Lecture for 1958.[15] He first reviewed some of the former studies and rather sharply criticized them for discussing and defining "such early evidence as this [P66] by standards of later witnesses" (p. 7). Especially singled out for criticism were Klijn's terms "less mixed" and "neutral in a 'non-pure' way."

Birdsall then offered a brief analysis of the text of P66 in John 10-11 in which he concluded that textual analyses of such early MSS as P66 and P45 which are based on relationships with later MSS lead only to an impasse. "We must emphasize . . . that in fact the papyrus texts are not contaminated varieties of the later texts which we know already or mixed texts made up as it were of later texts"

[14] Ibid., p. 154. Italics not in original.

[15] The Bodmer Papyrus.

(p. 10).

He then proposed a new method for assessing P66 by which its "worth" and its "nearness to the original" may be evaluated. This method was based on grammatical and exegetical criteria derived from various studies of Johannine grammar. On the basis of such criteria Birdsall concluded "that the papyrus probably preserves a number of original readings but also displays a marked tendency to smooth over certain harshnesses in the original text" (p. 13). His final conclusion was that "in an acceptable sense . . . this is a very 'mixed' text. It is a mixture of good and bad, of primitive and recensional" (p. 17).

Along similar lines the present writer offered an analysis of the many corrections in P66.[16] It was suggested that the significance of the corrections lay not in the kinds of textual tradition with which they tend to agree, but rather in the kind of scribal or recensional activity which they appear to demonstrate. The conclusion of the study was similar to that of Birdsall, namely, that the direction of most of the corrections was toward a smoother or easier text, not necessarily toward a certain textual tradition.

E. C. Colwell offered a further study along this

[16]"The Corrections of Papyrus Bodmer II and Early Textual Transmission," NovT, VII (1965), pp. 247-257.

line in which he analyzed the scribal habits in the early papyri by indicating the kinds of "editorializing" one finds in their many singular readings.[17] Colwell's major conclusion about P66 is that the scribe editorializes--as well as copies--"in a sloppy fashion" (p. 387). All three papyri--P45 P66 P75--"show that scribes made changes in style, in clarity, in fitness of ideas, in smoothness, in vocabulary" (p. 382). But in contrast to P75, where "the scribe's impulse to improve style is for the most part defeated by the obligation to make an exact copy" (p. 386), the scribe of P66 is careless and ineffective: "He uses up his care, his concern, in the production of beautiful letters" (p. 382).

The major concern of the next chapter is to indicate the role of P66 in the search for the original text of John along the lines laid out by these last three studies. However, before that analysis is attempted, this present chapter offers still another look at P66 in terms of its textual relationships. The chief reason for such an analysis is not simply to look for a "way out" of the ambiguity of the conclusions of previous studies, but to offer a point of departure for the investigation of textual characteristics which follows.

[17]"Scribal Habits in Early Papyri: A Study in the Corruption of the Text," The Bible in Modern Scholarship, ed. J. Philip Hyatt (Nashville, 1965), pp. 370-389.

II. TEXTUAL RELATIONSHIPS OF P66

In the following discussion of P66, at least three conclusions from the preceding chapter are of importance:

1. The affinities between P75 and B are such that one may now speak of the existence of the Neutral texttype in a relatively pure form at least by the end of the second century. This does not necessarily mean that this texttype is either "neutral" or "non-recensional," since it may have developed in the second century. But Aland's expression about a "4. Jahrhundert beginnende Scheidung der Textfamilien"[18] is definitely not true of the Neutral texttype. Furthermore, the existence of a clearly-defined texttype at such an early date means that it is not necessarily incorrect to speak of <u>any other known text</u> as "mixed" as long as it is seen to be "mixed" either toward or away from this texttype.

2. Codex Sinaiticus is first of all a divided text in the Gospel of John. In chapters 1-8:38 its text is basically Western; thereafter its text is basically Neutral. Furthermore, in terms of its basic witness in each section,

[18]"Ein erster Bericht," col. 179. Aland has continued to maintain this position in spite of the evidence of P75. See especially "The Significance of the Papyri for Progress in New Testament Research," <u>The Bible in Modern Scholarship</u>, ed. J. Philip Hyatt (Nashville, 1965), pp. 336-337. For the discussion of this entire question, see Chapters V and VI of this study.

it is probably correct to call it a "mixed" text. While this is easily to be seen in its Neutral section, where it is a secondary witness to the text of P75 and B, the question of mixture is more difficult in its Western section, where ℵ itself is the earliest Greek witness to this textual tradition. The question remains, by what standard one measures "mixture."

3. The tentative conclusion that the Western text represents a non-homogeneous tradition, composed of readings found in various scattered witnesses, reflects a proposition formerly made by E. C. Colwell in his study of the origin of texttypes: "The so-called Western text . . . is the uncontrolled popular text of the second century. It has no unity and should not be referred to as the 'Western text.'"[19] He also noted that any "texttype is a process, not the work of one hand" (p. 136). If this be true of the Neutral, it is a process which had, for all practical purposes, culminated by the end of the second century. But it does seem to be true of the Western and Byzantine traditions. Therefore, it is probably valid to speak of a "mixed" text in the Neutral tradition. But one is not to consider the mixture as from another clearly defined texttype. It is rather a mixture of <u>readings</u>, some of which are a part of the Western tradition, and others a part of

[19]"Origin of Texttypes," p. 137.

the process which later emerges as the Byzantine tradition.

A chapter by chapter breakdown of the percentages of agreement between P66 and the other early Greek MSS is found in Table V.[20] Examination of the Table indicates that P66 is clearly a member of the Neutral tradition in chapters 1-5. In chapter 6 a shift takes place toward ℵ in particular and the Western tradition in general. This remains as a pronounced feature in chapter 7. Thereafter, P66 reflects no clearly defined relatedness, either to a single MS or a textual tradition, although in general it is closer to the MSS of the Neutral tradition than to either D or the Byzantine tradition (A, TR). The clear indication of these general statements will be found in Table VI, where some composite percentages of agreement are listed. An examination of the nature of the relationships within these sections further substantiates the statistical data.

John 1-5. In this section P66 has its closest relationship to the three major Neutral witnesses, P75 B C. The reason for its closer percentage of agreement with C

[20]It will be noted that the percentages are only tabulated through John 14. There are several reasons for this. In the first place, P66 is fragmentary in the remaining chapters of John. Secondly, P75 is entirely lacking after chapter 14. Finally, only B and ℵ of the early uncials do not suffer major lacunae in these chapters. The analysis of P66 after chapter 14, therefore, must be more specifically indicated, such as in the discussion below of chapter 19, pp. 113 ff.

TABLE V

CHAPTER BY CHAPTER PERCENTAGES OF AGREEMENT
BETWEEN P66 AND OTHER EARLY MSS

	Chap. 1		Chap. 2-3		Chap. 4		Chap. 5		Chap. 6		Chap. 7		Chap. 8	
	P66*	P66^c	P66*	P66^c	P66*	P66^c	P66*	P66^c	P66*	P66^c	P66*	P66^c	P66*	P66^c
TR	44.7	39.5	42.8	40.0	60.6	65.6	51.1	55.0	49.2	55.7	40.3	50.0	51.0	53.0
P75	63.2	63.2	62.8	62.8	65.6	70.5	69.7	74.4	36.0	46.0	34.4	47.5	49.0	55.1
B	47.4	50.0	62.8	62.8	60.6	67.2	71.1	75.5	49.2	55.7	32.3	40.3	59.2	57.1
ℵ*	47.4	36.8	28.6	25.7	34.4	31.0	35.6	35.6	52.5	50.8	61.3	58.9	35.4	41.7
ℵ^c	63.2	52.6	34.3	31.4	49.2	49.2	42.2	44.4	55.7	60.6	54.8	66.1	33.3	35.4
A	39.5	39.5	37.1	42.8	55.7	60.6	46.7	48.9	55.9	61.8	lac.	lac.	lac.	lac.
C	75.9	65.5	lac.	lac.	69.3	75.8	52.4	66.7	36.9	43.2	lac.	lac.	45.2	54.8
D	lac.	lac.	lac.	lac.	33.8	33.8	20.0	20.0	36.1	34.4	45.2	40.3	42.8	44.9
W	39.5	31.6	48.3	48.3	60.6	68.9	48.9	46.7	45.7	49.2	33.9	41.9	37.5	43.7

NOTE: Where one of the MSS reads less than half the total variants used for counting in any chapter, its figures for that chapter were added to the closest full chapter. For example, P66 and D read together at only 9 of 38 variants in chapter 1, and 7 of 35 in chapter 3. These percentages were therefore included in chapter 4.

TABLE V (continued)

	Chap. 9		Chap. 10		Chap. 11		Chap. 12		Chap. 13		Chap. 14	
	P66*	P66c	P66*	P66c	P66*	P66c	P66*	P66c	P66*	P66c	P66*	P66c
TR	35.3	39.2	59.6	59.6	50.7	52.2	30.0	42.0	53.7	61.1	47.0	52.9
P75	51.0	49.0	52.2	65.4	42.3	47.5	46.2	41.0	lac.	lac.	55.6	38.8
B	49.0	51.0	44.2	55.8	43.4	47.8	50.0	48.0	44.4	35.2	50.0	41.2
ℵ*	45.1	49.0	42.3	44.2	41.8	35.8	44.0	52.0	42.6	46.3	64.7	70.6
ℵc	54.9	58.8	42.3	44.2	40.3	41.8	34.0	42.0	38.9	38.9	64.7	70.6
A	46.0	50.8	56.0	50.0	47.8	49.3	24.0	30.0	44.4	53.7	44.1	47.0
C	lac.	lac.	lac.	lac.	38.9	42.6	lac.	lac.	31.9	34.0	45.5	54.5
D	35.3	35.3	42.3	32.7	37.3	44.8	42.9	36.7	45.3	53.7	50.0	44.1
W	29.3	33.3	50.0	55.8	43.4	44.8	36.0	44.0	53.7	61.1	55.9	55.9
P45			22.6	25.8	47.5	55.0						

TABLE VI

SOME COMPOSITE PERCENTAGES OF AGREEMENT
BETWEEN P66 AND OTHER EARLY MSS

NOTE: The figures represent: number of variation-units/number of agreements(percentage of agreement)

	John 1-5		John 6-7	
	P66*	P66c	P66*	P66c
TR	179/92 (51.4)	179/94 (52.5)	123/55(44.7)	123/65(52.9)
P75	178/116(65.2)	178/123(68.7)	112/39(34.8)	112/52(46.4)
B	179/109(60.9)	179/116(65.2)	123/51(41.5)	123/59(48.0)
ℵ*	179/65 (36.3)	179/58 (32.4)	123/70(56.9)	123/67(54.5)
ℵc	179/85 (47.5)	179/82 (45.8)	123/69(56.1)	123/78(63.4)
A	179/83 (46.4)	179/89 (49.9)	34/19(55.9)	34/21(61.8)
C	112/77 (68.8)	112/79 (70.5)	38/14(36.9)	38/16(42.1)
D	122/35 (28.7)	122/35 (28.7)	123/50(40.7)	123/46(37.4)
W	179/94 (52.5)	179/92 (51.4)	123/49(39.9)	123/56(45.5)

	John 8-14		John 1-14	
	P66*	P66c	P66*	P66c
TR	361/168(46.5)	361/185(51.2)	663/315(47.5)	663/344(51.9)
P75	257/125(48.6)	257/129(50.2)	547/280(51.2)	547/304(55.6)
B	361/174(48.2)	361/175(48.3)	663/334(50.4)	663/351(52.9)
ℵ*	360/160(44.4)	360/170(47.2)	662/295(44.6)	662/295(44.6)
ℵc	360/157(43.3)	360/168(46.7)	662/311(47.1)	662/328(49.5)
A	324/143(44.1)	324/154(47.5)	537/245(45.6)	537/264(49.2)
C	159/59 (37.1)	159/67 (42.1)	309/150(48.5)	309/162(52.4)
D	359/150(41.8)	359/151(42.1)	604/235(38.9)	604/232(38.4)
W	360/155(43.1)	360/173(48.1)	662/298(45.0)	662/321(48.5)
P45	71/26 (36.6)	71/30 (42.3)		

is easily explained. P66 fails to read with P75 B at six significant variants where they agree almost alone (1:13; 4:11, 42, 52; 5:11, 19).[21]

The closer relationship of P66 to P75 than to B is also easily explained. P75 and B have their least close relationship in John 1 (68.4%), and where they disagree, P66 more often sides with P75 than with B.

There is scarcely any significant relationship between P66 and the Western MSS in this section. There are six instances where P66 and ℵ read alone (or almost so) among the Greek witnesses:

1:28 P66 ℵ* a b e r^1 εγενετο εν Βηθανια
1. εν Βηθανια εγενετο

1:33 P66 ℵ λ add τω ante υδατι

2:11 P66* (ℵ*) f q add πρωτην

4:23 P66* ℵ* 254 αυτω 1. αυτον

5:6 P66* ℵ 053 1321 sa e om. ηδη

5:25 P66 ℵ* om. οι ante ακουσαντες

But of these only 2:11 is significant in terms of establishing textual relationships. The final three are

[21] Whether P75 B or P66 C et al. are the best representatives of the Neutral tradition at these points is a further question which is not at issue here. (However, see infra, p. 121, n. 3.) Furthermore, it is my observation that Codex C deserves a closer examination in John as one of the "purer" representatives of the Neutral texttype. This is especially true in the chapters where P75 is lacking. C here appears to have a much closer relationship to B than does ℵ. See supra, p. 55, n. 38.

corrected either in P66 or ℵ, or in both, and each instance probably reflects independent agreement of a "scribal error" type of reading.

There are two instances of singular agreement with D,

4:15 P66* D διψησω l. διψω

5:18 P66 D sy^{c} οι Ιουδαιοι εζητουν αυτον
l. εζητουν αυτον οι Ιουδαιοι

and a single instance of agreement with W and the OL (1:17 add δε). In addition, P66 has two readings where it is joined by a combination of Western witnesses:[22]

1:3 P66 ℵ D λ pc ουδεν l. ουδε εν

4:1 P66*vid ℵ D Θ Λ λ 565 pc it^{pl} vg sy^{c} ο Ιησους
l. ο κυριος

Only two (2:11 and 4:1) of this entire group of readings are of any significance in terms of textual relationships.

The lack of a higher percentage of agreement with the Neutral MSS, therefore, does not appear to be due to an appreciable mixture of Western readings. It seems rather to be the result of two other factors: First, P66 is not

[22]The reading of ο Ιησους for P66* in 4:1 is not self-evident; it is not so noted in the editio princeps, nor in the articles calling attention to corrections missed in the edition (see supra, p. 14, n. 24). But the correction seems quite certain. One may observe how unlike every other kappa on this page is the kappa of the $\overline{\text{κς}}$. (Note also the kappa in the $\overline{\text{κε}}$ on the following page in v. 11.) Moreover, the downstroke of what is now a kappa is identical to the iota of $\overline{\text{ις}}$ directly beneath it.

closely related to any individual MS of the Neutral tradition. It was noted above that it fails to follow P75 and B in readings where they show a very clear textual relationship. Secondly, and more significantly, P66 varies from the Neutral tradition in a considerable number of readings of the type which are often supported by the bulk of the Byzantine tradition and which frequently find their way into the TR. The best indication of this is seen by examining the instances in John 1-5 where P66, supported by several or the majority of later witnesses, differs from P75 B: (In each instance the reading of P75 B and supporting witnesses is given first and that of P66 and supporting witnesses is found below.)

1:13 εγενηθησαν P75 B* A Δ 69* 247
εγεννηθησαν P66 ℵ D C W L pl TR

1:32 ως P75 B ℵ A C W L N 083 pm
ωσει P66 P K Π M Byz TR

1:35 Ιωαννης P75 B L 28
ο Ιωαννης P66 ℵ A C W 083 Byz TR

1:46 ο Φιλιππος P75 B P66^{c} L 33 579
Φιλιππος P66* ℵ A W X Byz TR

1:49 βασιλευς ει P75 B A W L 1 33 579 pc
ει ο βασιλευς P66 ℵ Θ X Byz TR

2:15 τα κερματα P75 B P66^{c} L W X 083 33 579 pc
το κερμα P66* ℵ A N P Ψ Byz TR

3:20 omit P75 B ℵ A W 083 Byz TR
οτι πονηρα εστιν P66 P36 P63 L Θ Δ Ψ 33 1241 φ pc

4:5 ο P75 B ℵ A Ψ 083 Byz TR
ου P66 C D W L N Θ pm

4:11 omit P75 B sy^s
η γυνη P66 A C D W L Θ Ψ 083 Byz rell TR
εκεινη ℵ*

4:14 διψησει P75 B ℵ A D L Ψ 083 pm
διψηση P66 W X Byz TR

4:30 εξηλθον P75 B A Θ Ψ pler
εξηλθον ουν P66 ℵ W N Λ pm TR
και εξηλθον C D

4:39 α P75 B ℵ C L pc
οσα P66 A D W N Θ Ψ 083 Byz TR

4:42 τε P75 B A C W L Ψ 083 Byz TR
δε P66 D N E Λ pc

4:42 την λαλιαν σου P75 B
την σην λαλιαν P66 A C W Θ Byz TR
την σην μαρτυριαν ℵ* D b l r^1

4:50 ον P75 B A C L Θ Ψ 083 pc
ω P66 D W N Byz TR

4:51 omit P75 B L N 083 pc
και απηγγειλαν P66 A C W (ℵ D) Byz TR

4:52 εκεινην P75 B
παρ αυτων P66 ℵ A C D W L rell TR

4:53 πατηρ P75 B ℵ A D W L Θ Ψ Byz TR
πατηρ αυτου P66 C N 0125 φ pc

4:53 εκεινη P75 B ℵ C pc
εν εκεινη P66 A D W L Θ Ψ Byz TR

5:11 ος δε P75 B A
ο δε P66 ℵ C W L pm
omit D Byz it TR

5:17 ο δε P75 B ℵ W 1241
ο δε Ιησους P66 A C D L N Θ Byz TR

5:19 omit P75 B
ο Ιησους P66 ℵ D A W rell TR

5:37 εκεινος P75 B ℵ W L pc
αυτος P66 A N Θ Byz TR
εκεινος αυτος D

It will be readily observed that the majority of

these are of the "less significant" type of variation. Two involve the addition/omission of the article with proper names; two involve the addition or alteration of conjunctions; two others involve the attraction of relative pronouns; in three the subject has been added; one is a change from the future indicative to the aorist subjunctive in an emphatic negation; another adds εν with the dative of time; another is the addition of the possessive pronoun; and three reflect alternative words or spellings for similar expressions.

This does not mean, of course, that P66 is a "Byzantine" MS. In chapter 1 alone there are 28 places where P66 reads with P75 B against the Byzantine tradition, and many of these are significant variants (1:18 θεος l. υιος; 1:27 om. αυτος εστιν; 1:27 om. ος εμπροσθεν μου γεγονεν; 1:30 υπερ l. περι; 1:37 position of αυτου; 1:39 οψεσθε l. ιδετε; 1:41 πρωτον l. πρωτος; 1:49 απεκριθη αυτω Ναθαναηλ l. απεκριθη Ναθαναηλ και λεγει αυτω; 1:51 om. απ αρτι). But the foregoing list does indicate that the greatest amount of mixture in P66 is of the "Byzantine type" of reading.

It will be further observed that the great majority of readings in this list are clearly secondary to P75 B (on the basis of the criterion, "Which reading best explains the existence of the other?"). And almost always the variation is in the direction of a smoother, easier, or fuller

text.

A clear example of this kind of variation, where P66 has a "Byzantine type" of reading but is not necessarily related to the Byzantine MSS, is 5:11. The ο δε of P66 ℵ C W et al., appears to be a half-way house between the probably original ος δε of P75 B A and the full Byzantine resolution--the elimination of the relative or substantival article altogether.[23]

Apart from chapters 6 and 7 (and to a smaller degree chapters 11 and 12), this kind of "mixture" appears to be the chief reason in P66 for variation from the Neutral tradition in the remainder of the Gospel of John.

John 6-7. As suggested in the preceding chapter (supra, p. 62), there is in P66 a definite increase of readings from the Western tradition in these two chapters. The clear indication of this is the sudden increase of instances where P66 reads alone (or nearly so) with either

[23]The choice of ος δε as original rests chiefly on the canon ardua lectio potior. "John" never elsewhere uses the relative in this manner, and he rarely so uses the article. The only instance of ο δε with αποκρινεσθαι, if P75 B ℵ W may be trusted, is in 5:17. (Here P66 rell compensate by adding the subject Ιησους, a form which occurs but eight times in John. In every other occurrence of αποκρινεσθαι in the gospel, the verb stands first and is followed by the subject, when expressed. Therefore, a scribe would scarcely change ο δε to ος δε (even by error), and the addition of either would be wholly out of keeping with Johannine style. See the more detailed discussion of this variant in Chapter VI, pp. 240-241.

ℵ or D, or with both together, against the rest of the textual tradition:

6:7 P66 ℵ e add ουν p. απεκριθη

6:58 P66* ℵ* καταβαινων l. καταβας

6:64 P66 ℵ απ αρχης l. εξ αρχης

6:64 P66 ℵ a e q τις ην ο μελλων αυτον παραδιδοναι l. τις εστιν ο παραδωσων αυτον

7:3 P66 ℵ 28 185 sy^c οι αδελφοι αυτου προς αυτον l. προς αυτον οι αδελφοι αυτου

7:13 P66 ℵ 544 q περι αυτου ελαλει l. ελαλει περι αυτ.

7:23 P66 ℵ Θ add o ante Μωυσεως

7:28 P66 ℵ 544 αληθης l. αληθινος

7:30 P66* ℵ sa^{pt} οι δε εζητουν l. εζητουν ουν

7:32 P66 ℵ Θ sa bo ταυτα περι αυτου l. π. αυτου ταυτα

7:39 P66 ℵ 157 249 aur c ff^2 l q ελεγεν l. ειπεν

7:45 P66 ℵ e r^1 λεγουσιν l. ειπον

7:46 P66* ℵ* sy^s ως ουτος λαλει ο ανθρωπος (D om. ο ανθρωπος; Byz TR om. λαλει; $P66^c$ P75 B W L pc omit clause)

7:50 P66 ℵ f (e q) ειπεν δε l. λεγει

6:10 P66 D G pc it ουν l. δε (A W Byz TR) or omit (P75 B ℵ L N)

6:40 P66 D A λ pc b sy^s om. εγω

6:53 P66 D a το αιμα αυτου πιητε l. π. αυτου το αιμα

6:57 P66 D φ pc απεσταλκεν l. απεστειλεν

6:62 P66 D Θ οπου l. ου

7:12 P66* D e sy^{c} om. πολυς

7:14 P66* D Θ 565 λ φ μεσαζουσης l. μεσουσης

7:42 P66 D U λ φ 124 157 om. του

6:3 P66 ℵ D φ εκαθεζετο l. εκαθητο

6:5 P66* ℵ D Θ it οχλος πολυς l. πολυς οχλος

6:66 P66 ℵ D Θ φ pc b c f l add ουν

7:1 P66 ℵ* D 248 314 892 it omit και

7:13 P66 ℵ D 33 it vg sy$^{c.p}$ τω οχλω l. τοις οχλοις

7:17 P66 ℵ D omit του

7:29 P66 ℵ D 131 απεσταλκεν l. απεστειλεν

7:31 P66 ℵ D πολλοι δε επιστευσαν εκ του οχλου
l. εκ του οχλου δε πολλοι επιστευσαν

7:32 P66 ℵ D pc c e add δε p. ηκουσαν

7:32 P66 ℵ D υπηρετας οι φαρισαιοι και οι αρχιερεις
l. οι αρχιερεις και οι φαρισαιοι υπηρετας

7:37 P66*^{vid} ℵ D Θ 1 22 69 pc it vg εκραζεν l. εκραξεν

7:37 P66* ℵ* D b e om. προς με

7:40 P66* ℵ D (it) αυτου των λογων τουτων
l. των λογων τουτων (TR τον λογον)

7:46 P66* ℵ* D ουτως ανθρωπος ελαλησεν l. ελαλησεν
ουτως ανθρωπος (Byz TR ουτως ελαλησεν ανθρωπος)

Although most of these are the less significant of the Western readings in these two chapters (one-third of them involve word order alone), they are of such quantity

that there can be little question that P66 here has a strong mixture of Western readings.

However, along with this influx of Western readings into its text, P66 continues to have a steady mixture of the "Byzantine type" of reading:[24] (Again, only those readings are cited where P66 differs from the Neutral tradition, usually as represented by P75 B, and is supported by a majority of later MSS.)

6:2 εθεωρουν P66c P75 B A D L Θ Ψ N 053 pc
εωρων P66* ℵ Byz TR
θεωρουντες W

6:10 ως P75 B ℵ D W L 579
ωσει P66 A Θ Byz TR

6:42 ουχι P75 B T
ουχ P66 ℵ A C D W Byz TR

6:49 εν τω ερημω το μαννα B C T W D b c e
το μαννα εν τω ερημω P66 ℵ A L Byz it^{pl} TR

6:55 αληθης[10] P66c P75 B C W L pm
αληθως P66* ℵ* D Θ Byz TR

6:57 ζησει P75 B ℵ C L T N K pc
ζησεται P66 W Byz TR
ζη D b q

6:58 ζησει P75 B ℵ C W L T pm
ζησεται P66 D K M Π Byz TR

6:71 παραδιδοναι αυτον P75 B C D W L N 69 124 pc
αυτον παραδιδοναι P66 ℵ Byz TR

7:3 θεωρησουσιν P75 B (ℵ*) D W L M N Δ pc
θεωρησωσιν P66 Θ X Byz TR

[24]Some of the "Western" readings given above are also of this type. Cf., e.g., the five instances of the addition of a conjunction (6:7, 10, 66; 7:32, 50).

7:12 αλλοι δε P75 B W Θ T N X λ it^{pl} TR
αλλοι P66 ℵ D L Byz pler

7:16 Ιησους B ℵ 33
ο Ιησους P66 D L T W Θ Byz TR

7:29 εγω P75 B W L T Byz
εγω δε P66 ℵ D N X λ 33 pm TR

7:39 ο P75 B E K M S U V Λ pc
ου P66 ℵ D W L Byz TR

7:39 omit $P66^c$ P75 ℵ T K Θ Ψ Π 42 91 arm
αγιον P66* W L N Byz TR
αγιον δεδομενον B 053 254 e q $sy^{pal.h}$
αγιον επ αυτοις D f

7:41 οι δε $P66^c$ P75 B W L N T X Θ 33 λ 565 it^{pl}
αλλοι P66* ℵ D Byz r^1 sy
αλλοι δε 71 485 543 pm TR

7:42 ερχεται ο χριστος P75 B W L T 33 1071 c vg
ο χριστος ερχεται P66 ℵ D N X Byz it^{pl} TR

As in chapters 1-5 the majority of these are of the less important type of variant, and they again are chiefly secondary to the readings of P75 B. This strain of readings, therefore, continues much the same in these two chapters as in chapters 1-5 and, as will be shown later, continues with varying degrees of frequency throughout the Gospel.

These two lists clearly show that the basic reason for the sudden shift in the percentage of agreements which P66 shows in John 6 is the result of mixture from the Western textual tradition. (Note how often even in the second list P66 agrees with ℵ or D or both against the Neutral MSS.) In order to gain a clear perspective both of the full extent of this mixture, as well as of the nature

of the relationships between P66 and individual MSS, a comparable list of P66 ℵ and/or D singular agreements for the remaining chapters of John is helpful:

8:23 P66 ℵ* 1574 ουν l. και

8:24 P66 ℵ 140 244 348 pc a e om. ουν

9:9 P66 ℵ W it om. οτι

11:14 P66 ℵ* om. o ante Ιησους

11:35 P66* ℵ* om. o ante Ιησους

12:18 P66 ℵ αυτον τουτο l. τουτο αυτον

14:15 P66 ℵ 33 pc τηρησητε l. τηρησετε or τηρησατε

16:15 P66 ℵ* omit verse

16:24 P66 ℵ* W αιτησασθε l. αιτειτε

17:12 P66* ℵ* sy^s om. ω(ους) δεδωκας μοι

17:23 P66 ℵ W 1 και l. ινα (or και ινα)

19:3 P66 ℵ βασιλευ l. βασιλευς

19:15 P66* ℵ W οι δε ελεγον l. εκραυγασαν και εκεινοι

8:35 P66 D 070 pc a ff^2 vg add δε

8:39 P66 D e add ουν

8:42 P66 D φ c e f ff^2 l q ου l. ουδε

8:44 P66 D Γ 053 αληθεια ουκ εστιν l. ουκ εστιν αληθεια

8:48 P66 D L 0124 pc aur c r^1 ημεις λεγομεν l. λεγομεν ημεις

8:53 P66* D a οτι l. οστις

9:10 P66 D b r^1 bo ειπαν l. ελεγον

9:18 P66 D X pc ου l. οτου

9:19 P66 D επηρωτησαν l. ηρωτησαν

9:27 P66 D a e r^1 θελετε παλιν l. παλιν θελετε

9:28 P66 D Θ 053 pc a b c ff^2 vg εκεινου ει
l. ει εκεινου

9:38 P66 D it ηλθον εις τον κοσμον τουτον
l. εις τον κοσμον τουτον ηλθον

10:4 P66 D Θ 124 700 b c ff^2 l q αυτου την φωνην
l. την φωνην αυτου

10:10 P66 D ff^2 om. και περισσον εχωμεν

10:16 P66 D add δε

11:7 P66 D P45 435 ειτα l. επειτα

11:28 P66 D W add οτι

11:30 P66 D Ιησους εληλυθει l. εληλυθει Ιησους

11:32 P66 D X 579 pc q p r^1 om. αυτω

11:33 P66 D P45 συνεληλυθοτας l. συνελθοντας

11:37 P66 D it ειπον εξ αυτων l. εξ αυτων ειπον

11:45 P66 D P45 a b f r^1 εωρακοτες l. και θεασαμενοι

11:51 P66 D om. εκεινου

11:52 P66 D P45 εσκορπισμενα l. διεσκορπισμενα

12:2 (P66) D om. η ante Μαρθα

12:3 P66* D 1194 b c e ff^2 r^1 om. ναρδου

12:19 P66* D 579 1241 a c e αυτους l. εαυτους

12:26 P66 D W λ 1093 pc a b c e r^1 εγω ειμι l. ειμι εγω

12:30 P66 D it ηλθεν l. γεγονεν

12:31 P66 D βληθησεται l. εκβληθησεται

12:31 P66* D W b ff^2 l r^1 vg om. τουτου

12:40 P66* D a e f l add μη ante νοηςωςιν

13:10 P66 D Θ 235 sy^s add μονον

13:34 P66 (D) pc it add εγω

15:7 P66 D e om. υμιν

15:8 P66 D 254 μου l. εμοι

15:17 P66* D e om. ινα

15:24 P66 D it om. και

16:21 P66 D 248 it sy^s ημερα l. ωρα

17:10 P66*^{vid} D εδοξασας με l. δεδοξασμαι

17:14 P66* D Π* 69 om. καθως . . . κοσμου

18:9 P66 D Θ 42 122 εδωκας l. δεδωκας

10:25 P66 ℵ D om. αυτοις

12:32 P66 ℵ* D 56 it vg παντα l. παντας

15:13 P66 ℵ* D* Θ a b c e ff^2 om. τις

18:10 P66 ℵ D 242 it δουλον του αρχιερεως l. του αρχιερεως δουλον

At least two important conclusions may be reached from the foregoing sets of lists:

1. In contrast to chapters 1-5, a much greater part of the variation in P66 from the Neutral tradition in chapters 6-20 is in favor of a mixture of Western readings. These are more abundant in chapters 6-7, but remain in varying degrees throughout the rest of the Gospel (especially in chapters 11-12). A sufficient number of these

readings are of such significance as to indicate that a mixture of patently "Western" readings is involved (cf. 6:64; 7:40; 11:45; 12:30, 40; 13:10; 16:21).

2. The nature of the relationship between P66 and ℵ is more clearly brought into focus. It is probably safe to say that a significant relationship between these two MSS exists only in John 6-7. The only important unique agreement they have after these chapters is the common omission of 16:15. But rather than to explain this in terms of textual relatedness, as does Porter,[25] it seems more likely that this is an independent case of homoioteleuton, the kind of error to which the scribes of both MSS are commonly addicted.

Furthermore, the relationship which does exist between P66 and ℵ in John 6-7 is to be explained in terms of a "mixture" of Western readings in P66, in a section where ℵ is already a decidedly Western text.[26] The lack of

[25]"A Textual Analysis," p. 150. Apart from his list of "agreements against the rest" (see supra, pp. 32-33), this is the one reading he singles out in the entire Gospel as an argument for relatedness.

[26]Porter ("A Textual Analysis," pp. 149-150) observed the increase of agreements between P66 and ℵ in chapter 7, but as to the reasons for this phenomenon, he concluded: "There is not enough evidence available to reach a decisive conclusion," (p. 150). This hesitation is probably the result of his methodology. The data seem clearly in favor of his first alternative: "It might be taken as an indication that either the text of P66 or the text of Codex Sinaiticus changes in chapter seven." It is the text of P66 which changes.

any close relatedness beyond this point is due to the fact that, in spite of a continuing mixture of Western readings in P66, ℵ is no longer Western.[27]

Something should be said at this point about Boismard's hypothesis that the mixture in P66 is the result of the scribe's having followed two Vorlagen in clearly defined sections. Although the MS as it now stands appears to indicate that two Vorlagen were used, the second one probably was not used for the original, but for corrections only.[28]

There are at least two reasons for finding a hypothesis other than Boismard's for the mixture in P66. In the first place, Boismard himself qualifies his hypothesis by noting that "même quand il adopte l'un des textes, P [P66] garde des traces du texte concurrent, dans une proportion plus ou moins forte."[29] Either this is the case, or else the two Vorlagen were themselves mixed texts; for clearly-defined sections of Western text simply cannot be found.

In the second place Boismard is correct in looking

[27]In chapters 9-21, where P66 and ℵ are both basically Neutral with varying degrees of mixture, each has a closer relationship to B than either has with the other. In the numerous instances where either MS varies from B, each does so more often without the support of the other, than they do together.

[28]See infra, pp. 167 ff. for the discussion of the corrections.

[29]"Le Papyrus Bodmer II," p. 389, n. 1.

for evidences of conflation, and one should expect these, if his hypothesis were valid. However, his list of ten such readings is less than convincing. Three of them are the result of errors in the editio princeps (4:15; 6:58; 11:2). In 4:15 the original reads διψησω with D, not διψωσω (as Martin). The ω of the present text is clearly secondary, and traces of the η are still to be seen under it. The reading in 6:58 was simply a transcriptional error on the part of the editor. In 11:2 the original text of P66 reads ης και αδελφος ην Λαζαρος ασθενων. Even if this is a contamination of the "Frater eius erat ille Lazarus qui infirmabatur" of the Liège MS of the Diatessaron and the Sinaitic Syriac, the present text is not a conflation of two MS traditions, but a correction from one reading to another.

The rest of Boismard's "conflate" readings are equally dubious. One wonders, for example, how "Western" is the addition of Ιησους in 6:61, which is supported only by Nonnus and one MS of the Ethiopic version, or the ου μη αρπαση of 10:28, where D is supported by ℵ, L, and X. The double ουδενι in 8:33 may be explained as a conflation of two MS traditions, but how does one explain the similar repetition of Ιησους (without correction) by A in 2:13 or of the ουκ εχετε by ℵ* in 5:42? Furthermore, it should be noted that where the scribe does create a conflate reading in his corrections (14:14 τουτο εγω), the one reading (εγω)

is not strictly Western, where it is read by D ℵ W Q and the entire Byzantine tradition, and the other reading (τουτο) is supported by A and c q r^1 vg as well as by P75 B L Ψ et al.

Although his work is helpful in many ways, Boismard's major hypothesis seems to fall short of clear demonstration. The change in P66 is probably to be accounted for in terms of a mixture which existed already in the Vorlage from which the scribe was making the original copy. Furthermore, except for chapters 6-7, the greater amount of mixture in P66 is not from readings of the Western tradition.

As will be shown in the analysis of the remaining chapters of John, P66 retains a higher mixture of Western readings than appears in chapters 1-5, but the increase of "Byzantine-type" readings is a much more significant factor.

John 8-9. Table V (pp. 86-87) indicates that in these two chapters P66 has no close relationship to any single MS, although it is closer to the Neutral MSS than it is to D. An examination of selected readings suggests that the basic pattern of relationships is similar to that of chapters 1-5, not 6-7. The chief difference is the increase in the number of variants where P66 reads alone (or almost so) with D among the Greeks (twelve instances; see the list on pages 99-100). Besides these and the two agreements with ℵ (8:23,24), there are two other readings

which may reflect the Western tradition:[30]

9:18 P66* Θ 565 660 it bo om. του αναβλεψαντος

9:27 P66 22 aur b c e ff^2 l om. ουκ

It is at once clear, however, that the relationship of P66 to the text later found in D is slight indeed in comparison with chapters 6-7.[31] Even in the sections where Boismard considers P66 to be following a Western Vorlage (9:18b-19 and 9:26b-39), the relationship is so slight that

[30]Boismard, "Le Papyrus Bodmer II," pp. 386-387, also includes as "Western" the omission of αυτοις in 9:30, as well as the τουτο l. εν τουτω and the unique word order και ειπεν ο ανθρωπος l. ο ανθρωπος και ειπεν. But the methodology here seems open to question. Boismard reconstructs the "Western" reading from four separate readings variously found in D, Nonnus, Tatian, and some of the versions, but supported in toto by none of them.

The "agreement" of P66 and D in omitting αυτοις seems doubtful, since P66 does so in an altered word order. It would seem also that the reconstruction of a "Western" reading so scrambled as the one Boismard presents must take place at a more significant point than at one of the Johannine formulae for introducing direct discourse. Cf. Klijn, "Papyrus Bodmer II," pp. 329-330, where he argues for P66 D relatedness from a similar variation in 10:34. Klijn here has misread D, and Birdsall, The Bodmer Papyrus, p. 15, has correctly offered that "we have here . . . independent attempts at assimilation" (although Birdsall, too, has incorrectly cited D). Relatedness at a point like this must be found in MSS which clearly agree, such as the unusual (for John) formulation, απεκριθη και ειπεν (ο) Ιησους, of P75 B (L 157 1321) at 12:30.

[31]Of the twelve "singular" agreements, five involve word order, two add a conjunction, one involves a compound verb form, two are shorter forms of similar expressions, one replaces an imperfect with an aorist, and one involves a correction in P66 of the kind which indicates a scribal error rather than a change to another textual tradition. These are scarcely the kind of readings on which textual relationships may be built.

he must use Tatian, the Fathers, and various readings from the versions to find readings to support his theory. But however slight this relationship may be, it is greater here than in chapters 1-5.

The fact that P66 is still basically Neutral may be seen in the number of readings it shares with this tradition against most of the rest:

8:19 αν ηδειτε P66 P75 P39 B W L N T X Ψ 33 pc it^{pl}
ηδειτε αν ℵ Θ Byz TR
ηδειτε D 209 b e ff^{2}

8:23 τουτου του κοσμου P66 P75 B W T 13 124 1010 1293
του κοσμου τουτου ℵ D L Θ N X Byz TR

8:25 ειπεν P66 P75 B W L T X Θ λ 69 124 pc
ειπεν ουν ℵ D 249 892 1241
και ειπεν N Byz TR

8:25 Ιησους P66* P75 B 476
ο Ιησους $P66^{c}$ ℵ D W L Θ N Byz TR

8:28 omit P66* B W L T 1 565 1241
αυτοις $P66^{c}$ P75 ℵ D N X Θ Byz TR

8:28 οτι P66 P75 B sa bo
omit ℵ D W L T N X Θ Byz TR

8:34 Ιησους P66 (P75) B 0141
ο Ιησους ℵ C D W L N X Θ Byz TR

8:38 α εγω P66 P75 B ℵ C W 565 bo
εγω α D L N X Θ pc
εγω ο Byz TR

8:38 πατρι P66 P75 B C W L T X 213 r^{1} 1 vg
πατρι μου ℵ D Θ Ψ N Byz TR

8:38 του πατρος 2^{o} P66 P75 B ℵ C W L T X K Θ 565 pc
τω πατρι D N Ψ Byz TR

8:38 omit P66 P75 B W L T
υμων ℵ C D Θ N Byz TR

8:52 ειπαν P66 B ℵ C W Θ 579 a b e r^1
ειπαν ουν P75 D L N X Byz it^{pl} TR

9:4 ημας . . . ημας P66 P75 ℵ* W L sa
ημας . . . με B D 0124 bo
εμε . . . με A C Θ N Byz TR

9:6 αυτου . . . P66 P75 B ℵ L Θ λ 33 565
αυτου . . . του τυφλου A 579
αυτω . . . αυτου D N
. . . . . του τυφλου C W X Byz TR

9:9 αλλοι ελεγον P66 P75 B C W L X 33 1241 pc
αλλοι δε ελεγον ℵ 124
αλλοι δε A Θ Byz TR
ετεροι δε D

9:9 ουχι, αλλα P66 P75 B ℵ C W L X (Θ) Ψ λ 33 pc
οτι A D N Byz TR

9:11 ο ανθρωπος ο λεγομενος P66 B ℵ λ 33
ανθρωπος ο λεγομενος $P75^{vid}$ C Θ 565 579
ανθρωπος λεγομενος A D W Ψ Byz TR

9:14 εν η ημερα P66 P75 B ℵ W L X 33 a b c ff^2
οτε A D Θ Ψ Byz TR it^{pl}

9:20 omit P66 P75 B ℵ W L X 33 pc
αυτοις A D Θ Ψ Byz TR

9:20 ουν P66 P75 B ℵ
δε A N E F H pm
omit D W L Θ G U X Π λ φ 33 pc TR

9:23 επερωτησατε P66 P75 B ℵ W
ερωτησατε A L X N Byz TR
ερωτατε D

9:24 ουτος ο ανθρωπος P66 P75 B ℵ W L 157 1241 pc
ο ανθρωπος ουτος A D X N Θ Byz TR

9:30 το θαυμαστον P66 P75 B ℵ L N λ 33 1241
θαυμαστον A D W Byz TR

9:36 και τις εστιν, εφη, κυριε P66* P75 B W
και τις εστιν, κυριε $P66^{c}$ D X Byz
τις εστιν, κυριε A L pc TR
κυριε. και τις εστιν ℵ

9:41 Ιησους P66 P75 B
ο Ιησους ℵ A D W L Byz TR

It will be observed that, in contrast to its agreements with D, P66 here shows a considerable number of textually significant readings.

As in chapters 1-5, the chief cause of "mixture" in John 8-9 is the tendency in P66 toward a "Byzantine-type" of reading. I note the following:

8:14 η μαρτυρια μου αληθης εστιν P75 B W P39 0141 pc
αληθης εστιν η μαρτυρια μου P66 ℵ Θ Ψ N Byz TR
αληθινη μου εστιν η μαρτυρια D

8:16 αληθινη P75 B D W L T X 33 213 892 1241
αληθης P66 ℵ Θ Ψ N Byz TR
δικαια 544

8:38 ηκουσατε P75 B C W L K X Θ λ φ 33 pc
εωρακατε P66 ℵ* D N Ψ 070 Byz TR

8:41 ειπαν B ℵ W L T 070 1 713 1321 bo it
ειπαν ουν P66 P75 C D N X Θ Byz TR

8:51 τον εμον λογον P75 B ℵ C D W L X 33 258 1241
τον λογον τον εμον P66 N Θ Byz TR

8:54 δοξασω P66^{c} P75 B ℵ* C D W Θ λ φ 713
δοξαζω P66* A L N X Byz TR

8:55 καν P75 B ℵ D W 1170
και εαν P66 A C L N X Θ Byz TR

8:55 υμιν P75 B A D W λ 565 157 52 254
υμων P66 ℵ C L N X Θ Byz TR

8:58 Ιησους P75 B C 579
ο Ιησους P66 ℵ A D W L N X Byz TR

9:9 εκεινος P75 B C D W L Byz TR
εκεινος δε P66 ℵ* A N X 33 pm it

9:12 και ειπαν P75 B ℵ W L X λ 33 565 pc
ειπαν ουν P66 D Byz TR
ειπαν A e sa bo

9:19 βλεπει αρτι P75 B ℵ D W L U 33
αρτι βλεπει P66 A N Byz TR

9:26	omit	P75 B ℵ* D W it^{pl}
	παλιν	P66 A Θ Byz f q TR
9:28	και ελοιδορησαν	P75 B ℵ* W sa
	ελοιδορησαν ουν	69 pc TR
	οι δε ελοιδορησαν	D L N ℵ^{c} Θ 33 565 pc
	ελοιδορησαν	P66 A X Byz pler
9:35	omit	P75 B ℵ* D W e
	αυτω	P66 A L Byz TR

Again, the readings of P66 appear to be generally secondary to those of P75 B et al. While these are not the kinds of readings whereby one establishes textual relationships, they do indicate the tendencies in P66 toward a smoother and fuller text.[32]

John 10-14. What has been noted of P66 in John 1-5 and 8-9 increases in chapters 10-14. The amount of mixture from the "Western" tradition is slightly higher in 10-12 than elsewhere (except 6-7), but the largest number of variations from the Neutral MSS are the result of "Byzantine-type" readings. There are, for example, in these chapters sixteen instances in which P66 adds a conjunction to remove asyndeton (10:12, 16, 19, 21, 31, 32, 39; 11:22, 32; 13:2, 22, 23, 25, 26, 28; 14:7), as compared to two

[32]This is true even of 9:28, where one would usually argue that asyndeton best explains the divergence of conjunctions. Such seems not to be the case here. The full reading of P75 B et al. is και ελοιδορησαν αυτον και ειπεν. One would have difficulty explaining how a scribe should have preferred the paratactic και . . . και to any of the other alternatives.

such instances in chapters 1-5.[33]

There is also, again in contrast to chapters 1-5, an increase in the number of more significant variations from the Neutral MSS. In each of the following variants P66 is now the earliest witness to the reading of the Byzantine tradition:

10:26	omit	P66^{c} P75 B ℵ W L Θ pm c vg
	καθως ειπον υμιν	P66* A D Ψ X Byz aur a b e TR
11:29	ηγερθη . . . . ηρχετο	P75 B ℵ C W L X 33 a b
	εγειρεται . . . ερχεται	P66 P45 A Θ Byz TR
	ηγερθη . . . . ερχεται	D aur c e f r^{1}
11:31	δοξαντες	(P75) B ℵ C D W L X λ φ 700 pc
	λεγοντες	P66 A Θ Byz it vg sa TR
11:32	προς τους ποδας	P75 B ℵ C D L X Ψ 33 579 892
	εις τους ποδας	P66 A Θ Byz TR
11:57	εντολας	B ℵ W M 065 λ 28 565 579 pc
	εντολην	P66 A D L Θ Byz it vg TR
12:1	omit	B ℵ W L X 213 a c e r^{1} sa sy^{p}
	ο τεθνηκως	P66 A D Θ 065 Byz aur b f ff^{2} l TR
12:6	εχων	P75 B ℵ D W L Q Θ 33 565 579 892 vg
	ειχεν, και	P66 A 065 X Ψ Byz it TR
12:22	. . . ερχεται . . . και	P75 B A L a
	και παλιν	P66* D W Byz it^{pl} TR
	και παλιν ερχεται . . και	ℵ 157
	omit	P66^{c} Θ c sa
13:2	γινομενου	B ℵ* W L X Ψ 579 1241 pc d
	γενομενου	P66 A D Θ Byz it^{pl} vg TR

[33]The figures at this point include only those instances where P66 is joined by at least one other important MS and usually by the Byzantine tradition. Excluded are singular readings and corrected readings.

13:12 και ανεπεσεν B ℵ* C* W 157 579 bo a e
και αναπεσων P66 A L Ψ 33 1241 pc it^{pl}
αναπεσων D Θ Byz vg TR

13:18 τινας B ℵ C L M 33 892 1241 pc
ους P66 A D W Θ Byz TR

13:18 μου B C L 127 213 249 892 1071 1093
μετ εμου P66 ℵ A D W Byz it TR

13:26 (εμ)βαψω . . . και δωσω B D L 213 713 1241 sa bo
(εμ)βαψας . . . επιδωσω P66 ℵ A D Θ Ψ Byz TR
δωσω εμβαψας W

13:26 λαμβανει και B C L M X 33 213 1071 1241 1321
omit P66 ℵ A D W Θ Byz it vg TR

14:4 την οδον P66^{c} B ℵ C W L Q X 33 157 a
και την οδον οιδατε P66* A D Θ N Byz it^{pl} vg TR

14:5 οιδαμεν την οδον B C* (D) a b e
δυναμεθα την οδον ειδεναι P66 (ℵ) A W L Q Byz TR

14:14 τουτο P75 B A L Ψ 060 33 124 pc c q r^{1}
εγω P66* ℵ D W Q Byz aur a d f ff^{2} TR
εγω τουτο P66^{c} 1241

14:16 η P75 B ℵ L Q X 33 it
μενη P66 A D W Byz TR

Again, this list does not mean that P66 is the forerunner of the Byzantine tradition. It shares many of these readings with the OL, and the TR here may simply reflect the Western tradition. But the chief characteristic of the majority of them is that they are secondary to the Neutral reading. Even von Soden, who includes more "Byzantine" readings than most of the critical editions, reads with P66 here only at 11:32 and 14:5. (He adopts the conflate reading at 12:22.)

John 15-21. The nature of the textual relationships of P66 in this section is more difficult to determine. Not

only is P66 fragmentary, but P75 is totally lacking, and C, W, and D suffer major lacunae. However, the list of agreements with D on pages 99-101 indicates that the mixture of Western readings appears to be in about the same proportion as in chapters 8-14. The amount of variation in favor of "Byzantine-type" readings appears to be much like that of chapter 9.

A direct examination of P66 in chapter 19 indicates that P66 is still basically Neutral, and within that tradition it is more closely related to B than to ℵ. This is made clear from the following lists of readings: (An * in front of the verse indicates that P66 shares the reading of the TR.)[34]

1. Variants where P66 agrees with B ℵ against the Byzantine tradition.

19:3 om. και ηρχοντο προς αυτον

19:3 εδιδοσαν l. εδιδουν

19:7 om. ημων post νομον

19:7 υιον θεου εαυτον l. εαυτον υιον θεου

19:11 κατ εμου ουδεμιαν l. ουδεμιαν κατ εμου

19:11 δεδομενον σοι l. σοι δεδομενον

[34]D is lacking in this chapter, but the amount of agreement between P66 and D on each side of the lacuna is much the same, so that one may assume it would be here as well. The advantage of using this chapter for the analysis is that the relationship of P66 to B and ℵ may be clearly brought into focus.

19:12 ο Πιλατος εξητει l. εξητει ο Πιλατος

19:13 βηματος l. του βηματος

19:17 εαυτω τον σταυρον l. τον σταυρον αυτου

19:20 Εβραιστι, Ρωμαιστι, Ελληνιστι l. Εβραιστι, Ελληνιστι, Ρωμαιστι

19:29 σπογγον ουν μεσσον του οξους l. οι δε πλησαντες σπογγον οξους, και

19:31 επει . . . ην, ινα . . . σαββατω l. ινα . . . σαββατω, επει . . . ην

19:34 εξηλθεν ευθυς l. ευθυς εξηλθεν

19:35 και υμεις l. υμεις

19:35 πιστευητε l. πιστευσητε

19:40 οθονιοις l. εν οθονιοις

19:41 ην τεθειμενος l. ετεθη

2. Variants where P66 agrees with members of the Byzantine tradition against B ℵ:

19:17 τοπον λεγομενον κρανιου l. τον λεγομενον κρανιου τοπον

19:35 εστιν αυτου l. αυτου εστιν

19:39 μιγμα l. ελιγμα

19:39 ωσει l. ως

3. Variants where P66 agrees with B against ℵ:

*19:1 ελαβεν . . . και l. λαβων

19:4 και εξηλθεν l. εξηλθεν (TR εξηλθεν ουν)

*19:4 εξω ο Πιλατος l. ο Πιλατος εξω

*19:6 om. αυτον post σταυρωσον

*19:10 ουν αυτω l. αυτω

19:12 εκραυγασαν l. ελεγον (TR εκραζον)

19:23 οτε εσταυρωσαν l. οι σταυρωσαντες

19:27 ο μαθητης αυτην l. αυτην ο μαθητης

19:28 Ιησους ειδως l. ειδως ο Ιησους

19:28 ηδη παντα l. παντα ηδη

*19:28 τελεωθη l. πληρωθη

19:29 σκευος l. add δε (TR add ουν)

19:33 ηδη αυτον l. αυτον ηδη

19:35 και εκεινος l. κακεινος

19:38 απο l. ο απο

*19:38 ηλθεν . . . ηρεν l. ηλθον . . . ηρον

19:38 το σωμα αυτου l. αυτον (TR το σωμα του Ιησου)

19:39 αυτον l. τον Ιησουν

*19:39 φερων l. εχων

*19:40 εστιν l. ην

4. Variants where P66 reads with ℵ against B:

19:3 βασιλευ l. ο βασιλευς

19:4 ουχ l. ουδεμιαν

19:7 om. αυτω

19:15 οι δε ελεγον l. εκραυγασαν ουν εκεινοι (TR οι δε εκραυγασαν)

*19:16 απηγαγον l. omit

*19:21 ειμι των Ιουδαιων l. των Ιουδαιων ειμι

*19:31 εκεινου l. εκεινη

III. CONCLUSIONS

From the foregoing analysis one may make the following conclusions about the textual relationships of P66:

1. P66 is a basically Neutral text.

2. P66 has a closer relationship to P75 and B than to the other MSS of this tradition.

3. P66 as a whole is closer to this tradition in John 1-5 than thereafter.

4. The greatest amount of variation from this tradition in John 1-5 has tendencies toward a "Byzantine type" of reading.

5. From chapter 6 on, there is an increase in the amount of mixture from the Western tradition, the greatest amount of this mixture appearing in chapters 6-7.

6. The greatest amount of variation in chapters 8-21 is the result of an increase of "Byzantine-type" readings. This is the chief reason for its less close relationship to the Neutral tradition in these chapters.

7. The alleged close relationship between P66 and ℵ exists only in John 6-7, and is the result of agreement in readings within the Western tradition. When ℵ becomes a basically Neutral text, in chapters 8:39 ff., P66 is more closely related to P75 and B than to ℵ.

8. Although a direct relationship between P66 and

ℵ does not appear to exist in John 8-21, the observation of Zimmermann seems to be valid for this section of John, namely that P66 shows substantially the same characteristics which constitute the peculiarities of ℵ (<u>supra</u>, p. 78).

In view of these conclusions, it seems correct to refer to P66 as a mixed text. It is basically a witness to the Neutral tradition found in its contemporary P75. But it varies from this tradition in a profusion of readings from the Western tradition and other, chiefly secondary, readings of the type found later in the Byzantine tradition. Contrary to Klijn's critics, it seems to this writer that his description of P66 as "Neutral in a non-pure way" is altogether fitting.

CHAPTER IV

TEXTUAL AND SCRIBAL CHARACTERISTICS OF P66

One of the most important questions in the search for the "original" New Testament text is to determine the nature and amount of editorial activity in the MS tradition. While it is true that a certain number of variants have come into the tradition as "errors" on the part of scribes, and therefore are the result of "non-editorial" activity, it is also true that a large part of the variation is the result of scribes' choosing to add, delete, or alter certain words. How many variations in a given MS can be attributed to either of these processes and how many are already in the scribes' exemplars is not at all easy to determine. But since most important variations are probably the result of "editorial" activity, the search for such activity in the earlier MSS is of great importance.

It is here that P66 may prove to have its greatest value. Its importance at this point is the result of two factors. In the first place, if our analysis in Chapter III is correct, P66 is an early witness to a distinct

textual tradition (the Neutral), but it is so as a "corrupted" or "mixed" member of that tradition. It is therefore possible to indicate in some measure the nature of its text by indicating the general characteristics of its variation from its basic tradition.

Secondly, P66 is the earliest New Testament MS in existence in which editorial activity in the form of major corrections to its text has taken place. Since most of the corrections are probably by the original scribe, and many from another than the original Vorlage,[1] one can determine to some extent the nature of the "editorial" activity.

It is in the pursuit of these textual and editorial characteristics in P66 to which this present chapter is devoted. The results of our analysis, if valid, should have at least three important consequences for NT textual criticism: (1) It should enable one to evaluate the general worth of P66 as a whole in the search for the "original" NT text. (2) It should further enable one to evaluate P66 as "external evidence" for any given reading. (3) It should give information as to at least one kind of recensional activity which existed (presumably) in Egypt at a very early period in the transmission of the New Testament.

[1]These two conclusions about the corrections of P66 have been set forth by the present writer in "Early Textual Transmission." Cf. the discussion infra, pp. 167 ff.

I. TEXTUAL TENDENCIES OF P66 WHERE IT DISAGREES WITH ITS BASIC TEXTUAL TRADITION

In the preceding chapter it was noted that J. N. Birdsall broke new ground in his analysis of P66 by attempting to assess its nearness to the original NT text by means of grammatical and stylistic criteria (supra, p. 81). The present study proceeds along the lines he laid out, with one significant difference. In the present study the attempt has been made to assess P66 both in terms of its relationship to its own textual tradition as well as to the Johannine original. Therefore, instead of cataloging certain Johannine usages and examining P66 as a whole in their light (per Birdsall), I have chosen to examine primarily those readings in P66 where it varies from its basic tradition. These readings have been classified and examined according to their frequency, with an eye for the tendencies exhibited at these points of variation.[2]

Some words of caution are necessary here. In the first place it is not always possible to ascertain the Neutral tradition. For the most part P75 B agreement has been considered the safest clue. Where these two divide, or where P75 is missing, the tendency has been chiefly to

[2]This means that P66 will almost always be seen where it differs from the Neutral tradition. It should always be borne in mind, however, that P66 is basically Neutral and more often shares readings with the MSS of this tradition than against it.

follow one or the other where it is supported by two or more of the witnesses to this tradition (usually C L T W; sometimes X Ψ 33 579). It is acknowledged that this often involves guesses. A study of the Neutral texttype along the lines laid out by Colwell is needed.[3] In the absence of such a study, and for the purposes of the present paper, the procedure followed seems adequate.

In the second place, the decisions made here as to whether P75 B or P66, where they differ, most likely preserves the original text of John may often be open to question. For the most part the general canons of internal criticism have been followed, asking usually which reading best explains the existence of the other. Often this decision is brought before the court of "Johannine usage." But a real difficulty sometimes emerges here. Is that reading to be considered original which best fits Johannine

[3]"The Significance of Grouping of New Testament Manuscripts," NTS, IV (1957/58), 91-92. The position taken in this study is based on the rather common assumption that B is the leading representative of this tradition. One could argue, of course, that the so-called "secondary" witnesses to this texttype are its "best" representatives. However, a collation of these MSS with B shows that most of their disagreements with B are usually in conformation to the Byzantine texttype. Moreover, an analysis of the disagreements on internal principles shows that the other MSS have the majority of secondary readings. If the Neutral texttype, as Zuntz (The Text of the Epistles, pp. 271 ff.) has argued and as is usually assumed, reflects "Alexandrian philological know-how," then P75 and B are easily the best representatives of this texttype. P75 B agreement as the first clue to the Neutral tradition seems also to be verified by the analysis in Chapter V of this study.

usage, because the reading is Johannine, or is that reading to be considered original which deviates from the Johannine norm on the basis of the canon, ardua lectio potior? In some instances where Johannine usage seems fixed, variation is simply too difficult to be original (e.g., the singular word order υμιν λεγω of B at 10:1, 7; 13:21, or the single αμην of A Θ at 3:5, in the apparently "fixed" formula αμην αμην λεγω υμιν [σοι]). But in instances where Johannine usage is not so "fixed" two general tendencies of judgment have prevailed: (1) Where Johannine usage differs from more common Greek usage, that reading is probably original which is most like Johannine usage, on the basis that at such a point scribal "editing" would tend toward the more common usage. (2) Where Johannine usage is not necessarily "un-Greek," that reading is often to be preferred which is less like Johannine usage, on the basis that at such a point it is the more difficult reading.

With these cautions and guidelines in view, the following analysis is offered; it is based on 376 readings in P66 where it varies from the Neutral tradition. This includes 98 readings where P66 reads alone (or nearly so) among the Greek MSS; but it excludes such items as orthography, itacism, and obvious errors. Also excluded are the 217 readings which have been corrected and which will receive special attention in a following section.

Word Order. The single most frequent cause of

variation in P66 from its basic tradition is the transposition of words. There are at least 78 such occurrences in the MS, 22 of which are singular to P66. Although there are seven such singular readings which have been corrected, the large number of these readings, both singular and otherwise, seems to indicate that the scribe tended to show a general lack of concern for the order of words. To be sure, many of the 56 transpositions which P66 shares with at least one other major MS are supported only by MSS of the Western tradition. But for the most part there seems to be no clear pattern of influence of one textual tradition on another.[4] What may be more significant is that Nestle-Aland (25th edition) reads with P66 against the Neutral at only four of these 78 places (8:14; 11:44; 12:30; 14:20).[5]

Since Greek word order is very free, it is not always easy to determine at any point which reading is more likely to be original.[6] But an examination of some of

[4]P66 shares 28 of 46 transpositions with D; 23 of 56 with ℵ; and 21 of 56 with the TR.

[5]This of course may only mean that a text like Nestle-Aland is under the dominance of the Neutral tradition.

[6]The latest study of Greek word order is that by Kenneth J. Dover, Greek Word Order (Cambridge, 1960). This work deals only with classical Greek. A study of this type for the koine period would be helpful. Without such a study, one must rely on what is available in the Grammars and on what may be determined to be Johannine usage.

the transpositions in places where Johannine style may be determined indicates that for the most part P66 appears to be picking up secondary readings.

1. Position of subject and verb. Thirteen of the 78 instances are transpositions of the subject and verb, and in five of these, the nominative personal pronoun is involved.

Nigel Turner has observed that in the NT personal pronouns are often inserted where they would be unnecessary in classical Greek.[7] This is particularly true of the nominative, which in classical Greek was usually not employed except for emphasis or antithesis. This principle is not strictly observed in the NT, particularly not in John, who uses the nominative personal pronouns more frequently than all the Synoptists together.[8]

Where the nominative pronoun does occur in John, it almost invariably precedes the verb. This is especially true of εγω (approximately 129 times), except for the five occurrences of the phrase οπου ειμι εγω (7:34, 36; 12:26; 14:3; 17:24). In 12:26, P66 and D read εγω ειμι and P66

[7] Syntax, Vol. III of A Grammar of New Testament Greek by James Hope Moulton (Edinburgh, 1963), pp. 3, 37-38.

[8] A great part of John's usage does involve antithesis, but there also seems to be a free use of the pronouns where neither emphasis nor antithesis may be observed. Cf. the discussion in Edwin A. Abbott, Johannine Grammar (London, 1906), pp. 295-298.

does so singularly in 17:24. P66 is here conforming to the far more common εγω ειμι, and is clearly secondary.

With the pronouns συ, ημεις, and υμεις there are only eleven out of some 141 possible instances where the Nestle-Aland text reads the personal pronoun following the verb. At four of these the major MSS show textual variation (6:30 ποιεις συ; 8:48 λεγομεν ημεις; 12:34 λεγεις συ; 14:20 γνωσεσθε υμεις). The seven occurrences without variation indicate that this order is not a scribal error, but an occasional Johannine usage. Of the four readings with variation, P66 has a lacuna at 6:30, but reads against the Neutral tradition in the remaining three: with the pronoun first at 8:48 and 12:34; with the pronoun second at 14:20.

Except for 14:20, therefore, where P66 perhaps reads the original order, there seems to be a tendency in the MS to harmonize with more prevalent usage. Such harmonization is probably a secondary procedure.

On internal grounds alone one cannot decide in other instances where P66 has a transposition of subject and verb, except to note that there is a tendency to read the subject before the verb (5:18; 7:42; 8:44; 11:21, 30; 19:1; only 7:35 reads verb-subject).[9] Furthermore, there is one

[9]Cf. the discussion in Turner, Syntax, p. 347, n. 2, where he notes that "the normal order in the ancient Greek was Subj.-Obj.-Verb (SOV). . . . Some NT books approach

of these which seems clearly to be secondary. At 5:18 P66 and D read οι Ιουδαιοι εζητουν αυτον αποκτειναι for the εζητουν αυτον οι Ιουδαιοι αποκτειναι of most of the rest. If the reading of P66 D were original, it would be difficult to explain the unusual order (verb-object-subject) of P75 B rell.

2. Johannine "Variation." Two others of the subject-verb transpositions are involved in another marked characteristic of Johannine style--his fondness for "variation." This has been described by Abbott as "the habit of repeating the same thing (or representing his various characters as repeating the same thing) in slightly dissimilar words and with slight dissimilarities of order."[10]

Although this "variation" may take several forms, it usually involves a change of word order such as AB BA or ABC CBA. A good example of this characteristic, both in word order and in slightly different words, is 1:48-50, οντα υπο την συκην ειδον σε . . . ειδον σε υποκατω της συκης.

Abbott has included a considerable list of instances of such "variation" in John. Although his list is not

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this standard, but on the whole NT is closer to the Hebraic order (VSO) and towards the subsequent tendency of M odern Gr eek (SVO)." The tendency here in P66 to read the order SVO appears to be a step in the direction of this "subsequent tendency" of Modern Greek.

[10]Grammar, p. 401.

necessarily complete, it serves as a convenient guide against which one may check the tendencies of P66. An examination of the entire list reveals that the majority occur without textual variation, thereby indicating that this is a true characteristic of the Fourth Gospel.

Of our 76 transpositions, there are seven which are found on Abbott's list. In six of these P66 has a reading which tends to eliminate this feature of Johannine style: (The underlined portion indicates the point of "variation.")

1:49 P75 B συ <u>ει ο υιος</u> του θεου, συ <u>βασιλευς ει</u> του Ισραηλ.

P66 συ <u>ει ο υιος</u> του θεου, συ <u>ει ο βασιλευς</u> του Ισραηλ.

6:31, 49 P75 B οι πατερες ημων <u>το μαννα εφαγον εν τη ερημω</u> . . .
οι πατερες υμων <u>εφαγον εν τη ερημω το μαννα</u> . . .

P66 οι πατερες ημων <u>το μαννα εφαγον εν τη ερημω</u> . . .
οι πατερες υμων <u>εφαγον το μαννα εν τη ερημω</u> . . .

7:41-2 P75 B μη γαρ εκ της Γαλιλαιας <u>ο χριστος ερχεται</u>;
ουχ η γραφη ειπεν οτι εκ . . . <u>ερχεται ο χριστος</u>;

P66 μη γαρ εκ της Γαλιλαιας <u>ο χριστος ερχεται</u>;
ουχ η γραφη ειπεν οτι εκ . . . <u>ο χριστος ερχεται</u>;

8:14 (cf. 5:31-2) P75 B ειπον ουν αυτω οι φ. Συ περι σεαυτου μαρτυρεις· <u>η μαρτυρια σου</u> ουκ <u>εστιν αληθης</u>· απεκριθη Ιησους . . . Καν εγω μαρτυρω περι εμαυτου, <u>αληθης εστιν η μαρτυρια μου</u>.

P66 ειπον ουν αυτω οι φ. Συ περι σεαυτου μαρτυρεις· <u>η μαρτυρια σου</u> ουκ <u>εστιν αληθης</u>· απεκριθη Ιησους . . . Καν εγω μαρτυρω περι εμαυτου, <u>η μαρτυρια μου αληθης εστιν</u>.

9:28 P75 B Συ μαθητης ει εκεινου, ημεις δε του Μωυσεως εσμεν μαθηται.

P66 Συ μαθητης εκεινου ει, ημεις δε του Μωυσεως εσμεν μαθηται.

11:29-31 P75 B (ηγερθη) ταχυ και (ηρχετο) προς αυτον . . . ιδοντες την Μαριαμ οτι ταχεως ανεστη και εξηλθεν.

P66 (εγειρεται) ταχυ και (ερχεται) προς αυτον . . ιδοντες την Μαριαν οτι ανεστη ταχεως και εξηλθεν.

At still another point P66 keeps the variation, but reads the exact opposite of the Neutral order:

8:51-2 P75 B εαν τις τον εμον λογον τηρηση, . . . και συ λεγεις· Εαν τις τον λογον μου τηρηση . . .

P66 εαν τις τον λογον τον εμον τηρηση, . . . και συ λεγεις· Εαν τις μου τον λογον τηρηση . . .

There is one other such variation, not included in Abbott's list, where P66 has a reading which seems to violate this feature of Johannine style:

15:9 P75 B καθως ηγαπησεν με ο πατηρ, καγω υμας ηγαπησα.

P66 καθως ηγαπησεν με ο πατηρ, καγω ηγαπησα υμας.

It will be observed that in most of these, the variant reading in P66 occurs in the second portion of John's "variation." This seems to be a good indication that secondary processes of harmonization are at work.[11]

[11]Another set of variants on this point occurs in the three occasions in John 7 where the people are speaking or murmuring "concerning Him" (7:12, 13, 32):

P75 B και γογγυσμος περι αυτου ην πολυς . . .
ουδεις μεντοι παρρησια ελαλει περι αυτου . . .
. . . γογγυζοντος περι αυτου ταυτα

P66 και γογγυσμος ην περι αυτου πολυς . . .
ουδεις μεντοι παρρησια περι αυτου ελαλει . . .
. . . γογγυζοντος ταυτα περι αυτου

3. The "vernacular possessive." Another characteristic of Johannine word order is what Abbott has called "the unemphatic precedent possessive αὐτοῦ, or 'the vernacular possessive.'"[12] This means that there is a tendency in John for the possessive pronoun to precede the noun as against the more common Septuagintal form where it usually follows. John thus uses the possessive twice as often as all the Synoptists together.

In our list of 78 transpositions, six involve the possessive pronoun. At five places (1:27; 6:53; 9:21; 12:16; 18:10) P66 reads against the Neutral tradition in adopting the more common order of placing the pronoun after the noun. Only at 10:4 does it read the "vernacular possessive" against the Neutral tradition, where it is joined by D Θ 124 700 b c ff^2 l q.

It would appear, therefore, that P66 at this point has a tendency away from Johannine style and toward a more common form of expression. Again, this probably indicates a secondary process.

These readings may have no relationship one to the other, and probably should be judged individually (which judgment is suspended here because there seems to be no criterion by which to judge on internal grounds alone). But it is curious that textual variation should occur at each instance of this similar expression, and that each set of readings should tend to keep a form of "Johannine variation."

[12] Grammar, p. 416.

4. Partitive Phrases. In Abbott's discussion of partitive phrases in John, he notes one characteristically Johannine feature which involves word order, namely, the use of the partitive genitive, with or without εκ, before the governing word.[13] Abbott lists twelve such occurrences in John. At two of these P66, with other MSS, inverts the word order to a more common form:

6:64	αλλα εισιν εξ υμων τινες οι	P75 B C W pler
	αλλα εισιν τινες εξ υμων οι	P66 T S pc
7:31	εκ του οχλου δε πολλοι επιστευσαν	P75 B L pc
	πολλοι δε επιστευσαν εκ του οχλου	P66 ℵ D
	πολλοι δε εκ του οχλου επιστευσαν	Byz TR

The same thing occurs in P66 at 7:40, but has been corrected to conform to the Neutral tradition. P66 here is clearly picking up secondary readings.

5. There are a number of transpositions where the reading of P66 appears to bring the elements of a sentence into more logical juxtaposition.[14] All of these are

[13]Abbott, Grammar, pp. 89-90. Cf. Eduard Schweizer, Ego Eimi . . . Die religionsgeschichtliche Herkunft und theologische Bedeutung der johanneischen Bildreden, zugleich ein Beitrag zur Quellenfrage des vierten Evangeliums (Göttingen, 1939), p. 92.

[14]What one considers "logical," of course, may only be a value-judgment; for word order in Greek indicates emphasis. However, emphasis sometimes appears to separate elements which normally go together. Cf. F. Blass and A. Debrunner, A Greek Grammar of the New Testament, 10th German ed., trans. and rev. Robert W. Funk (Chicago, 1961), par. 473. Where such separated elements are brought closer together in variant readings, one may assume that the reading where such elements are separated gave rise to the other(s) and is therefore more likely to be original.

probably secondary, as they are less likely to have given rise to the alternative reading:

1:28	P75 B	ταυτα εν Βηθανια εγενετο περαν του Ιορδανου
	P66	ταυτα εγενετο εν Βηθανια περαν του Ιορδανου
9:38	P75 B	εγω εις τον κοσμον τουτον ηλθον
	P66	εγω ηλθον εις τον κοσμον τουτον
11:17	P75 B	τεσσαρας ηδη ημερας
	P66	ηδη τεσσαρας ημερας
	Byz TR	τεσσαρας ημερας ηδη
12:18	P75 B	ηκουσαν τουτο αυτον πεποιηκεναι το σημειον
	P66	ηκουσαν αυτον τουτο πεποιηκεναι το σημειον
17:5	B ℵ C	ειχον προ του τον κοσμον ειναι παρα σοι
	P66	ειχον παρα σοι προ του τον κοσμον ειναι
18:38	B L X	εγω ουδεμιαν ευρισκω εν αυτω αιτιαν
	P66	εγω ουδεμιαν ευρισκω αιτιαν εν αυτω
	Byz TR	εγω ουδεμιαν αιτιαν ευρισκω εν αυτω
19:35	B ℵ L	αληθινη αυτου εστιν η μαρτυρια
	P66	αληθινη εστιν αυτου η μαρτυρια

By the same criterion, however, there are some readings where P66 may preserve the original. This is especially true of 19:4 (cf. 18:38 above):

ουδεμιαν αιτιαν ευρισκω εν αυτω	B 1 33 73 138
αιτιαν εν αυτω ουδεμιαν ευρισκω	P66 W L X Y pc
εν αυτω ουδεμιαν αιτιαν ευρισκω	D^{supp} Byz TR
ουδεμιαν εν αυτω αιτιαν ευρισκω	A
αιτιαν ουχ ευρισκω	ℵ*

There seems no valid reason to choose the reading of B here, except on the basis of "Johannine variation"--as a variation from 18:38. But P66 also involves "variation" and seems much more difficult to derive from the reading of B than <u>vice versa</u>.

One may conclude, therefore, on the basis of an

examination of word order variants in P66 in light of Johannine style that P66 probably preserves some original readings; but for the most part where it varies from its basic tradition, it tends to pick up secondary readings. Moreover, most of these secondary readings create an easier text or more common Greek style. P66 seldom varies from the Neutral tradition toward a more difficult text.

Conjunctions. The second major cause of variation in P66 from the Neutral tradition is the addition/omission/alteration of conjunctions. I note 50 such instances, ten of which are singular readings in P66. Of the 50, six only are omissions in P66,[15] nine involve an alternative conjunction,[16] and the remaining 35 involve the elimination of asyndeton in P66.[17]

The Johannine characteristic of asyndeton has often been noted.[18] Schweizer, in his discussion of Johannine characteristica, tried to define the term more sharply, and isolated 39 cases of what he considered to be true asyndetic sentences in John. However, the amount of variation

[15] 7:1, 12; 8:24; 9:28; 13:26; 14:19.

[16] 4:42; 7:28; 8:23, 25; 9:12, 28; 11:54; 13:26, 29.

[17] 1:17; 2:16; 3:18; 4:30; 6:7, 10, 66; 7:29, 32, 50; 8:33, 35, 39, 41; 9:9, 23, 29; 10:12, 16, 19, 21, 31, 32, 39; 11:22, 32; 13:2, 22, 23, 25, 28; 14:7; 16:33; 18:31, 38.

[18] Abbott, Grammar, pp. 69-73; Schweizer, Ego Eimi, pp. 91-92; Blass-Debrunner-Funk, Greek Grammar, par. 462.

in the MS tradition throughout John indicates that it is much more extensive than this. Abbott has given the following description of Johannine style at this point:[19]

> John abounds in instances of asyndeton of the most varied and unexpected kind, too numerous to quote, especially with an initial verb . . . ; with any form of the pronoun "this"; with the conjunctions "if" and "even as"; with an adverbial phrase . . . ; with a participle with the article. . . . There is hardly any part of speech, or word, that might not come at the beginning of a Johannine sentence without a conjunction.

He concludes his discussion with a long list of such instances with an attempt at classification.

A check of P66 against Abbott's entire list indicates that for the most part, the MS tends to keep Johannine style.[20] However, the 35 instances where P66 reads a conjunction against the asyndetic Neutral text further indicates that a secondary process is also at work.[21]

Moreover, an examination of the six instances where P66 reads without the conjunction indicates that here, too, it is usually secondary.

The reading at 9:28 has already been judged to be

[19] Grammar, p. 69.

[20] This may also be shown by contrasting P66 with A and another of the later Byzantine MSS. P66 far more often reads with B than against it in preserving asyndeton.

[21] Cf. Birdsall, The Bodmer Papyrus, p. 13. "In respect of the stylistic criterion of asyndeton we may conclude then that the papyrus probably preserves a number of original readings, but also displays a marked tendency to smooth over certain harshnesses in the original text."

secondary (supra, p. 110, n. 32). Another instance (14:9) is singular to P66. Since the scribe probably copied by syllables,[22] a singular reading such as this, which involves only a syllable, is suspect as a mere scribal lapse. Another instance (13:26) involves the elimination of ουν in the formula αποκρινεται [ουν] Ιησους. Since John's ordinary style at this point is to read without the conjunction, the ουν of B C L X pc is perhaps more difficult to explain than its absence in P66 pler. The elimination of και in 7:1 is not so much a case of asyndeton as it is the elimination of a και from the beginning of a sentence which clearly starts a new section in John. Here one should expect asyndeton, and the και is the more difficult reading.

At only one point is the decision more difficult. In 7:12, for the second division of the crowd, P75 B W Θ pc TR read αλλοι δε and P66 ℵ D L pler read αλλοι. The problem here is whether the absence of δε is secondary and to be explained as conforming to a Johannine habit when indicating various divisions of crowds (cf. 7:41; 9:9, 16; 10:20, 21; 12:29) or whether its addition is secondary and to be explained from the preceding μεν, thereby improving the style. Probably the omission here is the more difficult reading and is to be considered original (WH put it in

[22]Cf. Colwell, "Scribal Habits," p. 381.

brackets).

The instances of alternative conjunctions are also probably secondary. Three of them are singular to P66 (7:28 δε l. ουν; 9:28 γαρ l. δε; 13:29 δε l. γαρ). Another two involve a pair of alterations (8:23, 25 ελεγον ουν . . . και ελεγον l. και ελεγον . . . ελεγον ουν), the second of which is singular to P66. The δε for τε in 4:42 is the result either of a misreading or of the substitution of a more common for a less common word. The ουν l. και in 8:23 and 9:12 is to be explained as a secondary conformation to a more characteristically Johannine mode of expression.

It may be concluded, therefore, that in the variations involving conjunctions, P66 has a tendency to pick up secondary readings, and for the most part these readings again, as in transpositions, create an easier or smoother text.

Variations in Verb Forms. Sixty-one items in our list of variations involve verb forms of various kinds. As with the transpositions and conjunctions, the majority of these, when such can be judged, show secondary processes to be at work in P66.

1. Tense and Aktionsart. Twenty-three of the 61 variations of verb forms involve tense and Aktionsart. Although a decision based on Johannine style, or other internal considerations, is not self-evident in many instances, there are some which seem quite clear.

There are six readings where P66 has a perfect for the aorist found in the Neutral tradition. Three times the change is from απεστειλεν to απεσταλκεν (6:57; 7:29; 8:42). Of this verb, Abbott has noted: " 'Αποστέλλω is mostly (15 times) in the aorist, when applied to God as sending Christ."[23] The three readings of P66 are a part of these 15, and are therefore probably secondary.

The same is true of the reading of εξεληλυθα for εξηλθον at 8:42. Abbott notes of ερχομαι or εξερχομαι that they "are used for the most part in the aorist . . . to describe the Son as coming (or being sent) from the Father, but in the perfect to describe His having arrived in the world" (p. 334). Since the context here is εγω γαρ εκ του θεου εξηλθον, the singular reading of P66 is most likely secondary. In fact, 8:42 is the reference Abbott chose to illustrate this usage.

There are four places where P66 changes an imperfect to an aorist (9:10, 12; 11:13, 37). Although judgment is difficult here and must finally rest on whether Johannine Aktionsarten are meaningful, it is perhaps significant that P66 only once (7:30) varies from the Neutral tradition in reading an imperfect for the aorist, and here it is most

[23] Grammar, p. 332.

likely the result of a scribal slip.[24]

There are two interchanges of the future and present (8:36; 15:21). Again, judgment is difficult, except to note that these are singular to P66. Perhaps it is significant that both changes occur in a logion of Jesus, and in each case the reading of P66 is more "existential" for the scribe's contemporaries. "If the Son therefore frees you, you are indeed free." "But all these things they are doing to you because of my name."

There are nine other readings which involve Aktionsart in moods outside the indicative; and in every instance P66 reads an aorist for the present of the Neutral tradition. There exists no full study of Johannine style at this point. However, there are indications that John uses Aktionsart meaningfully.[25] A clear example is the ινα γνωτε και γινωσκητε of 10:38. The same is true of the imperatives in 2:16, αρατε . . . , μη ποιειτε. (Cf. also, the imperatives in 5:8).

Turner has noted that εαν with the present subjunctive is common in Koine Greek and usually indicates meaningful Aktionsart, i.e. it "denotes a hypothesis which can

[24]επεβαλλεν l. επεβαλεν. The scribe made an identical slip at 7:44, but corrected it by rubbing out one λ.

[25]Cf. Abbott, Grammar, p. 369: ". . . John, more than many Greek authors, utilizes the shades of difference between the aorist and present subjunctive."

occur over and over again" (p. 114). Of εαν with the aorist, he says: "This represents a definite event as occurring only once in the future, and conceived as taking place before the time of the action of the main verb" (ibid.). For the most part John appears to keep this meaningfulness in εαν-clauses. However, such does not always seem to be the case. Abbott has correctly observed that in John's repeated use of εαν with the present, which is more frequent than in the Synoptics, "it is not always easy to perceive the difference of meaning" (p. 371).

P66 four times reads an aorist subjunctive for the present of the Neutral tradition in εαν(οταν)-clauses (6:62; 7:27; 14:13; 15:4). In two of these the aorist is clearly the more logical Aktionsart. In 6:62 their "seeing the Son of Man ascending where he was formerly" is scarcely "meaningful" as a repeated occurrence. The same is true of the "coming of the Christ" in 7:27. The more "logical" aorist of P66 in both of these instances is almost certainly secondary. On the other hand, the "meaningfulness" of Aktionsart in 14:13 and 15:4 would appear to be able to go either way.

Two others of the variations of Aktionsart involve the imperative (10:38; 16:24). If our early witnesses are to be trusted, John has a particular avoidance of the

aorist imperative with πιστευειν.[26] The πιστευσατε of P66 in 10:38 therefore is probably secondary. So also is the αιτησασθε of P66 in 16:24, which is a much easier reading than αιτειτε.

According to Abbott, whose judgment seems well-founded, John in ινα-clauses seems to make a "deliberate discrimination in his references to the beginning and the permanent development of '<u>believing</u>'" (p. 381). Whether or not this may be styled a Johannine characteristic, it is certainly a characteristic of the Neutral tradition, which reads ινα πιστευητε with "meaningfulness" (i.e. as the "permanent development of believing") at five places (6:29; 13:19; 17:21; 19:35; 20:31). P66 is lacking at 6:29, but is faithful to its basic textual tradition in the latter three. At 13:19, however, it reads the aorist, which is secondary to its own tradition, and probably also to John.[27]

In 13:37 P66 reads the aorist infinitive ακολουθησαι

[26]Cf. the discussion in Abbott, <u>Grammar</u>, pp. 319-320.

[27]D and the Byzantine tradition read the aorist at all times. The present subjunctive at these points seems to be preferred on the grounds that the aorist is the more common reading, and scribes are more likely to have changed toward a more common form than away from it. It seems less likely that a second century scribe should prefer a less common form and thus create "meaningful" <u>Aktionsart</u> (the present subjunctive at least has the <u>possibility</u> of being "meaningful") than that he should prefer a more common expression, thereby disregarding what for the author may have been "meaningful."

for the ακολουθειν of B and C. There can be little question that deliberate alteration is involved here. In verse 36 Jesus has already said, οπου υπαγω ου δυνασαι μοι νυν ακολουθησαι, ακολουθησεις δε υστερον. The question is whether B and C "improve" Johannine Aktionsart because of the "propinquity of αρτι"[28] (if so, why here only and not in v. 36?), or whether P66 and most other MSS fail to see what is perhaps a subtle use of Aktionsart and conform to the first occurrence of the word. If B is at fault here, this is assuredly "scholarly" revision, and to the degree that it is less "scholarly," P66 is here secondary to its basic tradition.

The one other variation of Aktionsart is the reading γεναμενου [sic] l. γινομενου at 13:2. Whether the footwashing took place after or during supper can hardly be decided on internal grounds, unless the "dipping of the sop" in v. 26 indicates that dinner was still in progress. Whatever may be the Johannine original, P66 is clearly secondary to its basic tradition, being the only early MS of this tradition which reads the aorist participle.

2. Voice. There are five places where P66 differs from the Neutral tradition in the voice of verbs (not including 16:24 above, where tense is also involved).

[28]For this argument, see H. C. Hoskier, Codex B and Its Allies, pp. 351-352.

Three of these involve the future of ζαω (6:57, 58; 11:19), which in the NT is far more common in the middle, and is usually universally so attested in the MS tradition. In John, however, the Neutral tradition, often with a few others, almost unanimously supports the future active at 5:25; 6:57; 6:58; 14:19 (only P45 reads the future active at 11:25). At 5:25, where P66 is adhering more closely to its basic tradition, it also reads the active. In the other three instances, however, it reads the middle with the majority. The future active of this verb is probably a Johannine feature, since the Neutral MSS do not make a point of changing the middle to the active in the other writings of the NT. P66 therefore is clearly secondary at this point.

Although Abbott tries to show distinctions between the active and middle of αιτειν in John, his distinctions do not seem to hold true.[29] If the middle is used to mean "ask earnestly," one may well question the undisputed occurrences of the active in 14:13, 14; 15:16; 16:23, 24. The middle occurs only three times in John, twice with universal MS support (15:7; 16:26), and once (11:22) where only P45, P66 and W read the active. This latter may be only a scribal slip (the addition of a σ), but it is almost certainly secondary.

[29] Grammar, pp. 389-390.

John uses the verb αποκρινεσθαι approximately 74 times in the aorist, and almost always in the aorist passive, with little textual variation. The aorist middle occurs at 5:17 and 5:19 in all major MSS except D and W. At 18:34 P66 and several others also read απεκρινατο. On the basis of ardua lectio potior, P66 here may well preserve the original reading.

3. Mood. There are four readings in P66 where it differs from the Neutral tradition in the mood of the verb, and in all four cases P66 has a secondary reading.

In 4:14 and 10:5 (where it is joined by P75) P66 reads the aorist subjunctive for the future indicative in an emphatic denial. This is probably secondary in the interest of better Greek. The same is true of the aorist subjunctive for the future indicative in the ινα-clause in 3:7. It is difficult to explain the origin of the indicative, if P66 has preserved the original reading. In 6:64 the alternative τις ην ο μελλων αυτον in P66 ℵ for the τις εστιν ο παραδωσων αυτον of the rest appears to be in the interest of easier Greek. (The future participle is rare in the New Testament.) Again, to explain the reading of the majority as derived from that of P66 would be difficult indeed.

4. Parataxis. Although parataxis is not as common in John as in Mark, it still occurs often enough to make it one of the marks of Johannine style. P66 has two readings

where the parataxis of the Neutral tradition is broken:

13:12 οτε ουν ενιψεν . . . και ελαβεν . . . και ανεπεσεν παλιν, ειπεν B (ℵ) C W
οτε ουν ενιψεν . . . ελαβεν . . . και αναπεσων παλιν, ειπεν P66 A L Ψ pc
οτε ουν ενιψεν . . . και ελαβεν . . . αναπεσων παλιν, ειπεν D Θ Byz TR

13:26 βαψω το ψωμιον και δωσω αυτω B C (L) pc
βαψας το ψωμιον επιδωσω P66 ℵ (D A) Byz TR

P66 is probably secondary in both cases, especially 13:12, where the participial construction improves an otherwise cumbersome sentence.

Possibly the omission of λαμβανει και in 13:26 is also an elimination of parataxis; but it is probably nothing more than an omission of an unnecessary redundancy.[30] (Cf. the singular omission in P66 of υπηγον . . . και in 12:11.)

At one other point P66 preserves a paratactic construction, which is participial in the Neutral tradition (12:6 ειχεν, και l. εχων). On the basis of stylistic considerations P66 may well preserve the original at this point.

In variations involving verb forms, therefore, much

[30] C. K. Barrett, The Gospel According to St John (London, 1962), p. 373, suggests that the λαμβανει και "may have been added to recall the notable action of Jesus at the last supper, repeated in the Eucharist, of taking the bread before distribution." But by the same token, it may have been omitted because the action here, which precipitated the betrayer's foul deed, seemed too closely related to the eucharistic action.

the same kind of process appears to be at work in P66 as in regard to other grammatical points: P66 sometimes preserves what appear to be original readings, but at most places where it deviates from its basic textual tradition, it does so in favor of an easier or smoother text.

Personal Pronouns. In our list of 376 variants there are 21 which involve the addition/omission of personal pronouns. It has already been noted that John has a rather "un-Greek" proclivity toward expressing the personal pronouns in the nominative. There are five instances where P66 omits the nominative pronoun (6:40; 7:36; 8:42; 13:33; 14:4), and a single instance where it is added (13:34). P66 here seems to show a tendency away from the Johannine toward a more common Greek idiom.

On the other hand, there is a tendency in P66 to add the possessive pronoun (e.g. 4:53; 13:22; 18:11; 20:17, 30). Each of these involves πατηρ or μαθηται. An omission in such instances would be less easily explained than an addition in the interest of a fuller text.

The other instances of addition/omission of the personal pronoun involve the direct or indirect object. P66 reads the pronoun at five places (1:38; 9:35; 12:47; 13:36; 14:7), and is without it in six others (7:34, 36; 10:25; 11:32; 13:26; 15:7).[31] The readings of P66 at 12:47 and

[31]This may also be true at 15:22 where the text

13:26 seem clearly secondary. In 12:47 the pronoun is added to "fill out" the sentence; in 13:26 the omission removes a "Semitic" redundancy.[32] But there seems to be no clear tendency in P66 at this point, and each instance must be evaluated on its own merits. Moreover, the decision will often be made on external grounds, since the Fourth Gospel itself appears to show no special tendencies at this point.[33]

The Article Before Proper Names. There are 19 variations in P66 which involve the addition/omission of the article before proper names. In ten instances P66 reads the article against the Neutral MSS (1:35; 6:7, 43; 7:16; 8:12, 58; 9:35; 11:18; 13:29 bis); there are nine instances where P66 is anarthrous (6:70; 9:28, 37; 11:14, 25, 40; 12:2; 14:9; 18:38), not counting nine other places

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appears to read αμαρτιας without αυτων. But there is an interlinear lacuna directly following αμαρτιας. At the lower part of the lacuna there seem to be clear traces of an interlinear addition of the αυτων. This reading is therefore included in the discussion of corrections.

[32]See Barrett, The Gospel, p. 373.

[33]A check of the remaining nine points of variation against the critical texts of Tischendorf, Westcott-Hort, von Soden, and Nestle-Aland is interesting. Westcott-Hort read with P75 B against P66 at all nine points. Tischendorf and Nestle-Aland read with P75 B in every case but 7:34 and 36, where P75 B are almost alone. Von Soden reads with P66 Byz against P75 B at 7:34, 36; 9:35; 13:36; 15:7. In the other four instances P66 is supported by a very few other MSS. It would seem that the editor's proclivities toward certain MSS and MS traditions are in evidence here.

where the article was originally omitted, but corrected by later addition. To determine the tendencies of P66 at this point is a little more difficult, for here in particular one is not always certain of Johannine style. However, it has often been suggested that P66 tends to support the Neutral tradition with a very high level of agreement.[34]

It has often been noted that proper names, especially Ιησους, are perhaps more often anarthrous in John than elsewhere in the NT; but until recently there has been no detailed study of this usage in the Fourth Gospel. Blass-Debrunner-Funk,[35] von Soden,[36] and Abbott[37] have short sections but they only give general directions as to usage, nothing definitive. J. H. Bernard observed that Ιησους is frequently anarthrous in certain idiomatic

[34]This was first noted by Martin in the editio princeps, p. 144. Cf. Smothers, "Papyrus Bodmer II," pp. 438-439, and Birdsall, The Bodmer Papyrus, pp. 15-16. Cf. also Richard C. Nevius, "The Use of the Definite Article with 'Jesus' in the Fourth Gospel," NTS, XII (1965/66), 82-84. The work by Nevius is the most important attempt thus far to deal with this question. Unfortunately, however, he fails to consider the evidence of P75. He has also incorrectly cited the evidence for P66 B agreement. He has suggested that P66 agrees with B in omitting the article at five places where B had no previous support (p. 84). However, the inclusion of 10:34 in this list is quite misleading, since P66 has a complete change of word order and B is supported by P45 and W. P75 also supports P66 and B at 9:41.

[35]Greek Grammar, par. 280.

[36]Die Schriften, I:2:319.1.

[37]Grammar, pp. 57-58.

constructions, but his hesitance at this point is revealed in his conclusion: "Where the article is missing before 'Iη. the text always calls for scrutiny."[38]

Much of the difficulty here has been due to the text of B, which is anarthrous in John far more often than are the other great uncials--so much so in fact that the anarthrous Iησους in John has often been considered to be the anarthrous Iησους of Codex Vaticanus.[39]

Recently R. C. Nevius has offered a more detailed study of this usage in the Fourth Gospel, in which he noted that P66 often tends to support B.[40] He further suggested that the frequent occurrence of an anarthrous text in other early MSS is perhaps a significant clue to Johannine style. His final conclusion seems quite important: "The larger number of these instances [of anarthrous readings] seems to preclude any rational explanation, other than that we are here confronted with a subtle style which I think must be

[38]A Critical and Exegetical Commentary on the Gospel According to St. John (Edinburgh, 1928), I, 43.

[39]Ibid. Cf. Abbott, Grammar, p. 57, n. 2, who notes that his "statistics" are doubtful owing to . . . the weaknesses of B on this point." H. C. Hoskier, whose antagonism toward Hort makes him incautious, charges: "This perpetual slurring of the article before Iησους, sometimes by ℵ, sometimes by B . . ., is not conducive to a high regard for the care and respect we should expect in these two great manuscripts of antiquity, before whom the scholars of the world to-day bow down and worship" (Codex B, II, 259, n. 2).

[40]See supra, p. 146, n. 34.

traced ultimately to the author of the Fourth Gospel rather than to the scribe of Codex Vaticanus" (p. 85).

Nevius, however, bases this conclusion chiefly on statistics of a rather general kind. Apart from his suggestion that some anarthrous readings may be the result of the beginning of lections, only the απεκριθη Ιησους idiom was isolated in terms of suggesting clues to Johannine style.

In order, therefore, to evaluate the text of P66 at this point, an attempt to discover Johannine style is here offered. Although the following study is limited to Ιησους in the nominative, this is by far the most common occurrence of a proper name in John (approximately 195 instances). The results of this study, therefore, should offer guidelines for a total study of the article before names.

The most frequent occurrence of Ιησους in John is in constructions which introduce direct discourse (approximately 99 times). The Johannine idiom at this point has two basic forms, with some variable patterns within each: απεκριθη Ιησους και ειπεν αυτοις and λεγει (ειπεν) αυτω(-η, -οις) [ο] Ιησους Although the second formula is more frequent, there appears to be no set pattern as to when one is preferred to the other. Apart from an occasional longer formulation involving introductory sentences with participial constructions (e.g. 1:42; 7:28), these two basic forms account for every occurrence but three where

proper names are found in introductory formulations in John.[41]

In the twenty-fifth edition of Nestle-Aland,[42] there are 14 occurrences of the full idiom απεκριθη Ιησους και ειπεν αυτοις.[43] In 12:30 (where the αυτοις is lacking) the form is broken in P75 B L 157 1321 to read απεκριθη και ειπεν Ιησους. In the 13 remaining occurrences, B has an anarthrous Ιησους in all but 6:29, where P66 has a lacuna and P75 is anarthrous with ℵ W pler. P66 is extant at 13 instances (including 12:30) and is anarthrous in all but 6:43.[44] P75 is lacking only at 13:7 and 20:28 and is anarthrous in every instance where it is extant.

There can be little question, therefore, that the basic Neutral tradition has an anarthrous Ιησους with this idiom. That the idiom is also Johannine, not simply

[41] 8:12 παλιν ουν αυτοις ελαλησεν ο Ιησους λεγων; 12:23 ο δε Ιησους αποκρινεται αυτοις λεγων; and 12:44 Ιησους δε εκραξεν και ειπεν. Cf. 5:17 where P75 B ℵ W 1241 omit Ιησους.

[42] The use of Nestle-Aland here does not mean to imply that this is the Johannine original. It is simply a useful tool from which to start the discussion.

[43] 1:48, 50; 2:19; 3:3, 10; 4:10, 13; 6:29, 43; 7:21; 8:14; 12:30 (om. αυτοις); 13:7; 14:23. There are three other occurrences with another name than Ιησους (3:9, 27; 20:28) and seven others with a common noun, pronoun, or no subject expressed (4:17; 7:52; 8:39, 48; 9:30, 34, 36; 18:30).

[44] P66 is also anarthrous at 10:34 where it reverts back to απεκριθη Ιησους και ειπεν αυτοις from the "broken" formulation απεκριθη αυτοις ο Ιησους.

Neutral, is perhaps demonstrated by the lack of consistency with which the other early uncials read the article. W reads the article only at 7:21 (and 6:43, where it is preceded by ουν). ℵ reads the article at four other places: 1:48; 2:19; 3:3, 10 (it breaks the form at 8:14); and D at two others: 4:10; 8:14 (as well as at 6:29 with B, and 6:43 and 7:21 with W). All of this seems to indicate that this is the idiom of John, and that later scribes, finding it peculiar, tended rather indiscriminately to conform to the more common usage of the article with Ιησους.[45]

This is further confirmed by an examination of the idiom in the instances where it is "broken" into two other basic patterns: απεκριθη Ιησους and απεκριθη αυτ(οις) [ο] Ιησους.[46]

[45]Cf. the conclusion of Nevius, "Definite Article," p. 85: "Indeed, if anarthrous style were a personal idiosyncracy of the scribes of D and B, one might expect to find more consistency in their omissions. There may be some personal preference reflected here, but a case could equally be made for other manuscripts adding the article in a belief that proper names naturally should have the article."

[46]That απεκριθη Ιησους και ειπεν αυτοις is the basic form and the others "broken" patterns seems to be supported by the fact that the MS tradition tends to go toward the former from the latter, but seldom vice versa. P66, e.g., reverts to the apparently basic form at 10:34 and 18:37, but never goes the other direction. Various uncials add και ειπεν [αυτοις] at 3:5; 8:19, 49; 9:13; 13:38; 19:11. On the other hand, the omission of these words in instances where almost all MSS read them occurs only at 3:3 and 12:30 in singular readings of ℵ, and in 13:7 in a singular reading of Codex 33.

This direction of change is quite opposite the

The use of the article with απεκριθη Ιησους is almost identical with that of the basic form. There are 14 occurrences of this pattern (including απεκριθη Ιησους αυτω at 13:8 [B A C L] and αποκρινεται Ιησους at 13:38).[47] B is anarthrous in all but two instances (3:5; 18:37), including 19:11 where it adds αυτω after απεκριθη. P66 is extant at eleven places (lacking 18:8, 37; 19:11) and is anarthrous in each instance, including 13:8 and 13:36 where it reads απεκριθη αυτω Ιησους and 18:34 where it reads απεκρινατο for απεκριθη. P75 has text only at six places (3:5; 8:19, 49, 54; 9:3; 11:9) and is always anarthrous.

P75, therefore, is consistently anarthrous whenever Ιησους immediately follows the verb. P66 reads the article once (6:43), plus one other instance where it omits the αυτοις of the other Neutral MSS (10:25). B reads the article on three occasions (3:5; 6:29; 18:37).

The probability that this is a Johannine, not simply a Neutral, phenomenon is again demonstrated by the inconsistency of the other early MSS. W, for example, which

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"Atticizing" tendency for which G. D. Kilpatrick has argued in regard to this idiom (see "Atticism and the Text of the Greek New Testament," Neutestamentliche Aufsätze, ed. J. Binzler, et al. [Regensburg, 1963], p. 126). As far as the Gospel of John is concerned, Kilpatrick has apparently missed the tendency of variation. Cf. the discussion infra, pp. 236-239.

[47] 3:5; 8:19, 49, 54; 9:3; 11:9; 13:8, 36, 38; 18:8, 34, 36, 37; 19:11.

reads the article at 8:19; 13:38; and 18:34, is anarthrous at both places where B is not. Codex Sinaiticus, which reads with W against B at 8:19 (but not at 18:37), also adds the article at 8:49 and 8:54. ℵ also has the most difficulty with the shortened formula, adding και ειπεν at 8:19 and 8:49 and the pronoun after απεκριθη at 13:36; 18:34; and 19:11, where in each instance it also adds the article.

We may conclude, then, with a high degree of probability that the anarthrous Ιησους when it immediately follows απεκριθη is a Johannine idiom, and that P66 at this point is faithful to its basic textual tradition as well as to the original text of John.

When this basic formula is "broken," however, by the insertion of either a pronoun or a conjunction (or both) between απεκριθη and Ιησους, Johannine style is a little more difficult to ascertain. In Nestle-Aland there are twelve such readings.[48] B, with P75, omits ο Ιησους in 5:19. Otherwise it reads the article only at 6:26; 6:70; and 10:32. In each of these three instances the whole MS tradition reads ο Ιησους, except ℵ at 6:26 and P66 at 6:70. Moreover, in its eight anarthrous readings B is singular at 10:25 and 13:26, is joined by ℵ alone at 7:16, by P66 alone

[48] 5:19; 6:26, 70; 7:16; 8:34; 10:25, 32, 34; 13:26; 16:31; 18:20, 23.

at 8:34, and by P45 W alone at 10:34. There is therefore in B a clear tendency to be anarthrous even when the idiom is "broken."

P66 again generally supports B. It has lacunae at 6:26 and 18:23, omits αυτοις at 10:25 and ουν at 13:36, and reverts to the basic idiom at 10:34. Of the remaining seven instances it reads the article at 5:19 (with all MSS except P75 and B which omit Ιησους), 7:16 (against B ℵ), and 10:32 (with all known MSS). It has a singular anarthrous Ιησους at 6:70 and joins B at 8:34; 16:31; and 18:20. Moreover, in two other instances where it reads this formula (13:8; 13:36) it is also anarthrous.

P75, on the other hand, reads at only four instances (6:70; 10:25, 32, 34) and has the article in each instance. (It reads απεκριθη Ιησους at 8:34.) However, the value of its witness here is quite limited, since in two of these B also reads the article (6:70; 10:32) and in one of the other two B is singular (10:25).

The graphic presentation of this discussion is found in Table VII. It will be noted that P66 and B are alone in their tendency to be anarthrous with this "broken" pattern. However, the anarthrous Ιησους does occur occasionally in the other MSS. The problem is whether one is here dealing with a strictly Johannine idiosyncracy or that of the scribes of P66 and B. Abbott has suggested that "perhaps where αὐτοῖς or αὐτῷ is inserted, <u>referring back</u> to the

TABLE VII

MS EVIDENCE OF THE USE OF THE ARTICLE BEFORE 'ΙΗΣΟΥΣ IN VARIOUS JOHANNINE CONSTRUCTIONS

	P66		P75		B		ℵ		A		D		W		TR	
	-ὁ	+ὁ	-ὁ	+ὁ	-ὁ	+ὁ	-ὁ	+ὁ	-ὁ	+ὁ	-ὁ	+ὁ	-ὁ	+ὁ	-ὁ	+ὁ
απεκριθη Ιησους και ειπεν αυτ(ω)	13	1	12	0	12	1	9	5	8	3	6	4	12	1	4	9
απεκριθη Ιησους	10	1	7	0	11	2	8	4	8	4	2	5	9	3	3	8
απεκριθη αυτ(ω) [ο] Ιησους	6	3	0	4	9	3	3	8	1	9	0	10	2	12	1	15
λεγει (ειπεν) ο Ιησους	1	2	1	2	2	3	1	2	1	2	1	2	0	3	0	3
λεγει (ειπεν) αυτ(ω) [ο] Ιησους	14	24	5	25	18	28	9	41	6	36	2	44	2	44	0	48
Ιησους **Verb**	18	1	15	0	22	0	18	2	20	1	20	0	19	1	15	6
Verb . . ο Ιησους	3	19	1	14	7	19	4	22	0	25	3	16	3	26	1	27
Verb [ο] Ιησους	10	16	7	13	21	19	15	17	6	27	13	20	6	31	0	39

person spoken to, a corresponding ὁ is more often inserted to refer back to Jesus."[49] However, we shall suspend judgment for a moment on this point because a similar problem arises when one examines the other basic idiom, λεγει αυτοις ο Ιησους, which is identical to the "broken" απεκριθη formula except for the verb.

This basic form occurs 36 times in John.[50] There are seven other instances where the pronoun is preceded by ουν,[51] four others where ουν or ουν παλιν occurs without the pronoun,[52] and four others where the pattern has been "broken" to ειπεν ουν ο Ιησους προς αυτον.[53] There are only four occasions where λεγει ο Ιησους appears without a conjunction or pronoun intervening.[54] On eight other occasions the simple form λεγει αυτω without ο Ιησους appears, and in all but two (1:51; 21:16), various MSS add ο Ιησους (the TR so reads at 4:16; 6:21; 18:5).

An examination of Table VII, as well as an investigation of particular instances, indicates that the basic

[49] Grammar, p. 57, n. 2.

[50] 1:43; 2:4, 7; 4:7, 17, 21, 26, 34, 50; 5:8; 6:35; 8:25, 39, 42, 58; 9:37, 41; 10:6; 11:14, 23, 25, 40, 44; 13:10, 29; 14:6, 9; 20:15, 16, 17, 29; 21:10, 12, 15, 17, 22.

[51] 6:32, 53; 7:6; 12:35; 13:27; 20:21; 21:5.

[52] 7:33; 8:28; 10:7; 12:7.

[53] 4:48; 6:67; 8:31; 18:11.

[54] 6:10; 9:38; 11:39; 13:31.

Johannine form is to read the article before Ιησους. The article before Ιησους occurs without MS variation at 2:4, 7: 4:7, 34, 50; 5:8; 6:32, 35; 12:35; 21:15, 22. On twelve other occasions an anarthrous Ιησους is singularly attested (1:43 ℵ*; 4:21 Θ; 4:26 A; 7:6 ℵ*; 8:39 B; 10:7 B; 11:23 A; 11:25 P66; 12:7 P66*; 13:10 B; 21:10 B; 21:12 B).

It was with respect to this idiom in particular that B was considered to be at fault. Abbott suggested that the peculiarities of B here were probably the result of a confusion of the final σ of αυτοις with the article,[55] which in the uncials are so similar. This, however, cannot be the explanation for the same phenomenon in P66 and P75. P75, for example, which reads the idiom at 30 places, varies from B only at 6:53; 7:35 (P75 singular); 8:39 (B singular); 8:42; and 10:7 (B singular). At 6:53 and 8:42 B is joined only by P66. The other four anarthrous readings in P75 (8:25, 58; 9:41; 11:44) are all supported by B. This means, therefore, that although they do not entirely agree, P75 and B both witness to a similar phenomenon, which is not a peculiarity of Vaticanus alone.

The witness of P66 further confirms this. P66 shares 37 readings with B, of which six are anarthrous (6:53; 8:25, 42; 9:41; 20:15, 29). It reads an anarthrous Ιησους against B at seven other points (9:37; 11:14, 25,

[55] Grammar, p. 57, n. 1.

40; 12:7; 14:6, 9), and has the article where B is anarthrous at seven others (8:39, 58; 10:7; 11:44; 13:10, 27, 29). Although this does not amount to full agreement, it does point to a similar phenomenon occurring in both MSS. It is also interesting that this phenomenon does not occur in the Neutral tradition until 6:53, and thereafter occurs in earnest from chapter 8 on.

Of the Johannine use of the article before Ιησους in constructions introducing direct discourse, we may make the following general conclusions:

1. In the idiom απεκριθη Ιησους και ειπεν αυτοις, it is the Johannine habit to have an anarthrous Ιησους when the noun immediately follows the verb. This does not mean, of course, that it is an ironclad rule.

2. In the απεκριθη Ιησους idiom, where the verb and noun are separated by the insertion of a pronoun, and in the λεγει αυτω [ο] Ιησους idiom, the Johannine habit is to read the article before Ιησους, with occasional lapses to an anarthrous reading. It does not appear that any pattern may be established as to when the reading is anarthrous.

The other 93 occurrences (as counted in Nestle-Aland) of Ιησους in the Fourth Gospel are not as easily classified. However, the above analysis indicates that a clue may be found in terms of word order.[56] The 93

[56]Cf. E. C. Colwell, "A Definite Rule for the Use of

occurrences were accordingly classified into three basic word-order groupings: (1) where Ιησους precedes the verb (26 times), (2) where Ιησους immediately follows the verb (42 times), (3) where Ιησους follows the verb, but is separated from it by other words (25 times). An analysis of the readings in these groups yields the following results.

1. In most of the places where Ιησους precedes the verb,[57] the Johannine usage is clearly discernible. On seven occasions it appears at the beginning of a sentence with the common Greek idiom, ο δε Ιησους or ο ουν Ιησους On every other occasion Ιησους is anarthrous in the Neutral tradition and usually is so in the entire Greek tradition. It is always anarthrous when it is the first word in a sentence and is followed by the conjunction (6:15; 8:59; 11:33, 38; 12:44; 18:4; 19:26). On nine other occasions, it is the first word in a οτι-clause. The MS tradition here, although not unanimous, is overwhelmingly in favor of

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the Article in the Greek New Testament," JBL, LII (1933), p. 13, where he suggests that his "rule" was discovered on the basis of word order.

[57]This means participles as well as main verbs. It was found that when Ιησους is used with a participle and a verb, and the participle precedes the verb, usage of the article with Ιησους appeared to be controlled by its relationship with the participle rather than the verb.

the anarthrous usage as Johannine.[58] On three other occasions Ιησους is accompanied by the intensive αυτος (2:24; 4:2, 44). Except for 2:24, the MS tradition is strongly in favor of an anarthrous Ιησους here as a Johannine idiom. It is interesting to note further that whenever any of the major MSS invert the word order from verb-subject to subject-verb, they invariably keep the Johannine idiom. Thus P66 D read Ιησους εληλυθει for εληλυθει ο Ιησους at 11:30; D Ιησους εμελλεν for εμελλεν ο Ιησους at 11:51; A L X 33 pc Ιησους ερχεται for ερχεται ο Ιησους at 12:12; and P66 B Ιησους ειδως for ειδως ο Ιησους at 19:28.

This means, therefore, that except for the common ο δε Ιησους idiom, Ιησους is anarthrous in John when it precedes the verb. P66 at this point conforms both to the Johannine idiom and to its basic tradition, except at 4:47, where the scribe rubbed out an original ο, apparently correcting his own error.

2. In the 25 instances where Ιησους follows the verb, but is separated from it by another word, the article is read without variation in the majority of instances.

[58]In two of these (20:14; 21:4) Ιησους is the predicate noun. The usage here, therefore, conforms not only to this Johannine habit, but also to "Colwell's rule" that proper names are anarthrous when they are predicate nouns. See "Definite Rule," p. 20. This also explains the only instance (6:42) where Ιησους is anarthrous without MS variation, when it follows the verb.

ℵ* is singularly anarthrous at 6:5 and 6:61, L at 6:17, D at 11:4, and B at 5:14 and 19:5. Besides these, B is anarthrous in the following four instances:

6:3	P66 B ℵ* D W	ανηλθεν δε εις το ορος Ιησους
	A L rell	ανηλθεν δε εις το ορος ο Ιησους
12:1	P66 B 13 124	ον εγειρεν εκ νεκρων Ιησους
	ℵ	ον εγειρεν Ιησους εκ νεκρων
	A D W L pm	ον εγειρεν εκ νεκρων ο Ιησους
	Θ X Byz TR	ον εγειρεν εκ νεκρων
19:30	B W	ελαβεν το οξος Ιησους
	A Θ L Byz TR	ελαβεν το οξος ο Ιησους
	ℵ*	ελαβεν το οξος
21:1	B C	εφανερωσεν εαυτον παλιν Ιησους
	A (ℵ) N Byz TR	εφανερωσεν εαυτον παλιν ο Ιησους
	D (M) pc	παλιν εφανερωσεν εαυτον

This means that, as elsewhere, P66 tends to support B in its anarthrous readings (failing to do so only at 5:14). P75 has lacunae at each of these instances, except 5:14 where it supports P66. The Johannine habit seems quite clear here: Where Ιησους is separated from the verb, the author almost always reads the article. However, the strong Neutral and Western evidence for an anarthrous Ιησους at 6:3 may indicate that the author himself occasionally deviated from his normal pattern.

3. More difficult of solution are the instances where Ιησους immediately follows the verb. Whereas there is only one instance where all MSS are anarthrous (6:42, where it is a predicate noun), there are ten where all agree in reading the article (2:22; 4:54; 5:6; 6:1; 7:37; 9:14; 11:30; 19:28; 20:2; 21:25) and seven others where

only one MS is anarthrous (7:1 B; 10:23 B; 19:20 X; 20:26 W; 20:30 D; 21:7 D; 21:20 D).

It will be noted from Table VII that B has more anarthrous readings here than any other MS. However, many of these occur in the later chapters of John, where P75 is lacking and P66 has many lacunae. P75 and B share 20 readings where Ιησους immediately follows the verb. Of these they share six anarthrous readings (5:1; 7:14; 9:35; 11:32, 51; 12:16). P75 and B disagree three times where the latter is anarthrous (1:47; 7:1 sol; 12:36), and once where the former is anarthrous (7:28).

Much the same situation prevails between P66 and B. They share nine anarthrous readings (5:1; 7:14; 11:32, 46, 51; 12:16, 36; 13:21, 23); they disagree once where P66 is anarthrous (11:35) and four times where B is anarthrous (1:47; 7:1 sol; 9:35; 10:23 sol). Both this high level of agreement at a rather insignificant point and the frequent instances where P66 P75 B are joined by other than Neutral MSS seems to indicate that, although Ιησους with the article is the more typically Johannine pattern, an occasional anarthrous Ιησους when it immediately follows the verb belongs to the author and not to the scribes of the Neutral tradition.

It should be noted by way of conclusion to this discussion that, although P66 does add/omit the article sometimes at variance with the Neutral MSS, for the most

part it adheres quite closely--almost rigidly--to its basic textual tradition. Moreover, in so doing it is generally in keeping with Johannine style. In fact the witness of P66 may be very important for the discovery of Johannine style at this point, since this is one of the few points of grammar where P66 fails to pick up a pattern of secondary readings, in the sense that it fails to read the much more common Greek idiom of using the article before the proper name.

Miscellaneous Variations. There are a few other points of Johannine grammar where variations in P66 may be checked, and where its idiosyncracies may be noted.

At three places P66 reads the attracted form of the relative pronoun against the Neutral tradition (4:5, 50; 7:39). It fails to do so at 2:22. That the non-attracted form is not merely a Neutral phenomenon is certain in that the Neutral MSS do not frequently so read outside of John. P66, therefore, is probably again picking up secondary readings, both in terms of its basic tradition and of the Johannine original.

Another Johannine characteristic is the use of εκ with the genitive for the partitive genitive.[59] At this point P66 has a good record with respect to the Neutral tradition, eliminating the εκ only at 12:9.

[59]See Schweizer, Ego Eimi, p. 92.

P66 shows several non-Neutral propensities where variant spellings are involved. It seems to have a tendency to read ουδε εν for ουδεν (3:27 with P75 B; 5:19, 30; but cf. 1:3). It favors ωσει for ως (1:32; 6:10; 19:39), ουδεπω for ουπω (7:8, 30), and prefers the declinable form of μαρια to μαριαμ (11:19, 28, 31, 32, 45; 20:11; it has been corrected, 11:32 and 20:11).

Among its non-corrected singular readings of all kinds, there are many (besides those noted in the above sections) which seem to involve the secondary processes of smoothing out, harmonizing, or of being "more instructive." The following are but a sampling:

1:50 P66 reads υπο την συκην to harmonize with v. 48.

6:61 The redundant Ιησους is probably a careless harmonization to the ordinary Johannine ειπεν αυτοις Ιησους.

6:69 The singular (with sa) ο χριστος ο αγιος του θεου is probably a partial harmonization to Matthew, which later scribes took the whole way.

10:16 συναγαγειν is more expressive than the αγαγειν of the rest.

11:20 The addition of εαυτης seems to be a curious emphasis on the fact that Mary remained at home, while Martha and Jesus were outside the village.

11:27 The addition of πιστευω appears to be in the interest of a more direct answer to Jesus' question.

13:5 ποδονιπτηρα is a more expressive--and accurate--word at this point than νιπτηρα.

13:33-4 The addition of the non-Johannine πλην and the mark of punctuation before it, is clearly in the interest of making better sense of the text.

15:13 The την εαυτου for αυτου is probably for emphasis.

There are a number of other variants in our list, which often involve considerable differences of meaning in the text. Out of some 26 that have been so assessed, only one (16:27 θεου l. πατρος) has found its way into the Nestle-Aland text. While this is not a sure criterion as to whether a reading is original or secondary, an examination of these variants on the basis of "critique rationnelle," seems to support the Nestle-Aland text against P66. A few instances follow, in all of which P66 is the earliest Greek witness to the text of the TR. (The reading of P66 TR is always given first.)

3:25 Ιουδαιων l. Ιουδαιου. Of this variation Barrett correctly observes: ". . . the singular is unique in John, and is more likely to have been changed into the plural than vice versa."[60] In fact there is scarcely any explanation for the singular, except as a deliberate change reflecting the Sitz im Leben of a second century scribe.

[60]The Gospel According to St John, p. 184.

6:42 ουν l. νυν. The ουν of P66 and the TR is secondary on all counts. Whether it is an inadvertant scribal error or a deliberate change, the direction of the change is surely to read the more common ουν for νυν at a point like this.

8:38 εωρακατε l. ηκουσατε. The reading of εωρακατε is more likely due to an assimilation to the preceding clause, than is the well-attested ηκουσατε a deliberate attempt at variation. One must ultimately ask at a point like this, to whom is one to attribute the greater insight, to the author or to a subsequent scribe? Distinctions are probably to be made between the two verbs, and such distinctions probably belong to the author, not to a second century reviser.

11:31 λεγοντες l. δοξαντες. Again, the uncommon δοξαντες could hardly be explained were the frequently appearing λεγοντες original.

11:57 εντολην l. εντολας. Although either reading is admissable, it seems most likely that a change would be made from the generalized "orders" or "directions" in favor of a specific "order."

13:18 ους l. τινας. The ους of P66 TR presents a smoother text and is much easier to account for as an alteration of τινας than <u>vice versa</u>.

14:16 μενη l. η. Again μενη, which is probably an assimilation to v. 17, is more easily explained as a change

from η than vice versa.

The results of this study, therefore, indicate that, although P66 is basically a member of the Neutral tradition, it has a strong strain of readings away from this tradition, which for the most part are secondary both to the tradition and to the original text of John. A large part of these secondary readings are in favor of a smoother, easier text, the kind of corruption that is predominant in the Byzantine MSS of later centuries. These conclusions are almost identical to those made earlier by Birdsall, whose conclusions seem worth repeating:

> In these examples of an attempt to assess P66 by grammatical and stylistic criteria we but emphasize--in an acceptable sense--that this is a very 'mixed' text. It is a mixture of good and bad, of primitive and recensional. We find in the Codex acceptable readings . . . side by side with patently secondary readings. . . . Very few of its singular or subsingular readings commend themselves as possessing a prima facie claim to originality.
>
> . . . . . .
>
> Collation of its readings with the extant evidence and examination of them in the light of intrinsic criteria of style and language emphasize insights already apparent from the slightly younger P45. In these third-century manuscripts, whose evidence takes us back into the mid-second century at least, we find no pristine purity, no unsullied ancestors of Vaticanus but marred and fallen representatives of the original text. Features of all the main texts isolated by Hort or von Soden are here found--very differently 'mingled' in P66 and P45.[61]

[61] The Bodmer Papyrus, p. 17.

II. THE CORRECTIONS OF P66

One of the most important features of P66 is the large number of corrections to its text (approximately 450).[62] Although the majority of these are corrections of scribal slips (approximately 235), a large number of them involve alterations to the text in which both the original and the corrected readings are shared by other important MSS. It is these alterations which are our primary concern in this chapter. However, before examining them, some preliminary considerations about the corrections are in order.

The Nature of the Corrections. The corrections are of four kinds: (1) addition, (2) deletions, (3) corrections of word order, and (4) alterations involving deletion and rewriting. Both their quantity and the nature of the errors lead to one conclusion: The scribe was a careless and ineffective workman.[63] He falls into almost all of the common scribal errors, such as dittography (1:27 αυτου τον

[62]Finality of judgment is difficult here. There are some places where the scribe has clearly written a letter incorrectly and crossed it out (e.g. 1:19 παντα[ν]). At other places one cannot tell whether a blank space is the result of the crossing out of a letter, or simply a rough spot on the papyrus (e.g. 2:12 μ[]αθηται).

[63]Cf. the judgment of V. Martin, Papyrus Bodmer II, p. 30: "Leur abondance incite à les attribuer à l'inattention du scribe . . .," and E. C. Colwell, "Scribal Habits," p. 386: "Wildness in copying is the outstanding characteristic of P66."

τον ιμαντα ; 12:26 εαν εμοι τις διακονη εμοι τις διακονη εμοι ακολουθειτω), haplography due to homoioteleuton (4:49 om. εποιησα p. οσα; 10:10 om. και περισσον εχωσιν p. εχωσιν), or far more commonly, the dropping of a letter or syllable. Other corrections indicate that he was frequently copying without paying attention to the context.[64]

Most of the simple scribal errors have been corrected,[65] and there seems no good reason to question the judgment of Martin that "la réparation de ces très nombreuses omissions était selon toute probabilité due au scribe original. En tout cas rien n'oblige à les attribuer à une autre main."[66] At many points this is clearly to be seen: e.g., at 3:3 where the υμιν has been scraped and followed by σοι; at 4:11 where the η of an original αυτη was crossed out and followed by the correct ω; and at 14:12, where the scribe apparently started a dittography of the preceding κακεινος, caught himself after he had written κακει, then

[64]See e.g. the λεγω υμιν when Jesus is speaking to Nicodemus alone; the mark of abbreviation over the θυ of βαθυ (4:11), which means he started to abbreviate one of the nomina sacra; and the εν τω κοσμω for εν τω ορει (4:21).

[65]I note the following uncorrected readings: 1:4 om. εν; 2:11 τη[] Γαλιλαιας; 4:23 προσκυνου[]τας; 4:31 μετοξυ; 4:39 μα[]τυρουσης; 5:30 δυνομαι; 5:36 οτι [] πτρ; 6:52 σαρκαν; 6:53 σαρκαν; 7:24 κρινε[ ]; 8:20 τα ρημα[ ]; 9:17 σχι[]μα; 11:35 εδρακυσεν; 11:38 εαυαυτω; 13:2 σιμωννος; 13:9 εγω [ ]μι; 18:30 παρεδωκιμεν.

[66]V. Martin, Papyrus Bodmer II, p. 31.

crossed out the κα and changed the ε to α. The many deletions where a scraped letter has been left blank are also of this type.

The important thing to note here is the frequency of omissions, which range from one letter to several words. Since so many of the "scribal errors" are of this type, and since so many of the corrections where P66* has a singular reading are also of this type, one may well hesitate before attributing such singular readings to anything more than the carelessness of the scribe himself.

A case in point is the list of forty-nine readings for which M.-E. Boismard found support in the versions and Fathers (supra, pp. 77-78); for over half of these "singular" readings have been corrected, and most of these involve the omission of a letter or syllable. Finding textual relationships in such readings seems to be a doubtful procedure.

But while inattention or careless copying is the probable explanation for most of the corrections, there are others for which the only plausible hypothesis is that the MS was corrected against another MS (or MSS). This is especially true of the corrections involving the addition, deletion, or alteration of significant words or groups of words.

One of the difficulties here is whether these corrections were made by the original scribe or by a subsequent

hand(s). Martin was duly hesitant at this point;[67] and the present writer was perhaps too ambitious in assuming that only the original scribe made corrections to the MS.[68] The full investigation of this question should be undertaken by an experienced paleographer; however, some observations which do not necessarily require expertise may be in order here.

The proper place to start such an investigation is probably with the additions, where the scribe's hand is in evidence. The letters of many of the additions are not as well-formed as those of the original text, but for the most part they are not so different as to suggest a second hand. Probably any differences are the result of the scribe's being less a calligrapher when he has turned corrector: the letters appear to reflect more haste, and they are usually smaller.

However, there is one correction which seems clearly to be the work of a second hand: the addition of απ αρτι λεγω υμιν προ at 13:19. The square μ and υ simply demand a second hand: in the original scribe's hand (even in the corrections which are obviously his) these letters are

[67] Papyrus Bodmer II, p. 32.

[68] "Early Textual Transmission," p. 248.

always well-rounded.[69] Although this particular hand does not seem to be clearly in evidence at any other point, it does indicate that a second hand has had access to the MS.

More difficulty arises with the deletions. They are chiefly of three kinds: scraping out, crossing out, and the special mark of deletion [(····)] above the word. However, the original scribe himself was not consistent, deleting first by one method and then another, and sometimes by a combination of marks. For example, a πεντε at 12:1 is deleted with the mark (····) over the πεν, but the τε has been scraped out and εξ written over it. He scrapes out the υμιν at 3:3 and follows it with σοι, but crosses out the η of the incorrect αυτη at 4:11 and follows it with an ω.

The fact that the scribe is notoriously inconsistent and that each of the separate kinds of deletion may at some point be demonstrated to be the work of the original scribe, make difficult any possibility of detecting a second hand. However, there is one point at which such detection may be possible: the use of the special mark (····). Sometimes this takes the form of a single dot over each letter to be deleted (1:27, 29; 2:2; 9:36; 10:33; 11:7; 12:28, 40;

[69]It is also one of the only two corrections of this length which is interlinear rather than marginal. The other one (15:10), however, is clearly the work of the original scribe.

13:21) and sometimes it takes the form of a series of dots--almost dashes--over the whole word (or words), without regard for the individual letters (1:49; 6:58; 7:39, 40 bis, 46; 8:33; 10:7, 9, 26, 39; 11:33; 14:3, 4; 16:25, 32). Perhaps this indicates a second hand at work, but one cannot be sure. And since the scribe is inconsistent in other ways, he may well have been at this point as well.

One of the major corrections in the MS, and one which may help in finding a solution to the difficulties at this point, is 11:33. By a combination of scraping out some words and writing over them, by leaving the τω $\overline{\text{πνι}}$ intact, and by deleting the final τον of what must originally have been εαυτον with the special mark (····), the MS has been changed from [εβριμη]σατο τω $\overline{\text{πνι}}$ [και εταραξεν εαυ]τον, shared by P75 B et al., to εταραχθη τω $\overline{\text{πνι}}$ ως εμβριμωμενος, shared by P45 D et al. The letters of the words written in over the scraped portions have all the appearances of having been written by the original scribe. They are clearly not the work of the corrector who added the portion at 13:9. What slight deviations in letters do appear are probably nothing more than the result of writing over the papyrus where it has become rough from scraping.

Since this major change to the MS was probably done by the original scribe, and since there appear to be very few corrections which are definitely the work of a second hand, one may safely assume that the major part of the

corrections was made by the original scribe.

Furthermore, the large number of corrections such as 11:33 above, involving variants which are widely attested in other early MSS, means that we may conclude quite positively that the scribe of P66, after copying from one MS, had opportunity at a later time to check his copy against another MS, with the result that in a number of instances he chose one reading over another and changed his own MS.

Textual Relationships of the Corrections. The primary initial interest in the corrections, as in the original text of the MS itself, was to determine their textual relationships. From a rather incomplete list of corrections, A. F. J. Klijn concluded that ". . . in almost all cases the original uncorrected reading is of a Western, in any case non-neutral, type," and that "the corrections are commonly in agreement with the 'Egyptian' B ℵ."[70] This was the most common appraisal of the corrections, and has recently been advanced by Metzger in his handbook.[71] The present writer has taken some exception to this point of

[70]"Papyrus Bodmer II," p. 334.

[71]The Text of the New Testament, p. 40. "It is interesting that in some twenty cases where the copyist has made alterations between the lines and in the margins, the deleted text almost invariably belongs to the Western tradition, and the reading which the copyist preferred belongs to the Alexandrian type of text."

view by showing that, although in terms of individual MSS P66 most often abandons a reading it shares with D and more often corrects to read with P75, there is no clear indication of one textual tradition influencing another.[72]

However, further examination of the MS for this present study, plus the conclusions of Chapter II about the nature of ℵ in John, has indicated that another analysis of the corrections in terms of textual relationships is needed. Moreover, because so many of the corrections are of scribal errors, the canon "to weigh before counting" seemed particularly appropriate here. For this reason, the following analysis is not concerned with most of the singular readings of P66* nor with most of the readings which it shares with a single late uncial or a few isolated cursives.[73]

The analysis is thus limited to the 90 corrections in P66, where, for the most part, both the original and corrected readings are supported by other MSS. For the purpose of quickly ascertaining the textual relationships of these corrections, they have been conveniently listed in the six following groupings:

1. Corrections where P66* has a Western reading,

[72]"Early Textual Transmission," pp. 254 ff.

[73]The list of corrected singulars and those judged to be sub-singular will be found in Appendix II.

and P66^{c} reads with the Neutral tradition, usually in agreement with the Byzantine MSS as well:

2:11	πρωτην	P66* (ℵ*) f q (b)
	omit	P66^{c} P75 B A W rell
4:1	ο Ιησους	P66* ℵ D Θ Λ λ 565 1241 1293 it^{pl}
	ο κυριος	P66^{c} P75 B A C W L Byz f q TR
6:5	οχλος πολυς	P66* ℵ D Θ aur a b e f ff^{2} l r^{1} vg
	πολυς οχλος	P66^{c} P75 B A W L Byz e q sa bo TR
6:64	omit	P66* e sy$^{c.s}$
	τινες εισιν οι μη πιστευοντες και	P66^{c} rell
7:12	omit	P66* D Θ a c e ff^{2} l sy^{c}
	πολυς p. ην	(P66^{c}) P75 B W L 029
	πολυς ante περι	ℵ N Ψ Byz TR
7:14	μεσαζουσης	P66* D Θ 565 λ φ
	μεσουσης	P66^{c} P75 B ℵ L Byz TR
	μεσης ουσης	W a b q r^{1}
7:37	εκραζεν	P66*^{vid} ℵ D Θ λ 22 69 138 543 1216 it vg
	εκραξεν	P66^{c} P75 B W L T N X Byz TR
7:37	omit	P66* ℵ* D b e
	προς με	P66^{c} P75 B W L N T rell
7:40	αυτου των λογων τουτων	P66* ℵ D
	των λογων τουτων	P66^{c} P75 B L N T Ψ λ pc a e
	τουτων των λογων	G b f q r^{1} bo^{pl}
	τουτων των λογων αυτου	aur c ff^{2} l vg
	των λογων αυτου	W K Π 122 127 229 sy^{c}
	τον λογον αυτου	φ
	τον λογον τουτον	X
	τον λογον	S Δ^{2} Λ pler TR
	των λογων	E H M Γ Δ* 157 604
7:46	ουτως ανθρωπος ελαλησεν	P66* ℵ* D
	ελαλησεν ουτως ανθρωπος	P66^{c} P75 B W L N T X 33 pc
	ουτως ελαλησεν ανθρωπος	Θ Byz TR
9:18	omit	P66* λ 565 660 it^{pl} sy^{s} bo
	του αναβλεψαντος	P66^{c} P75 B ℵ A D W L Θ N Byz f TR
10:6	τι ελαλει	P66* 1170 lat
	τινα ην α ελαλει	P66^{c} P75 B ℵ A D W L Byz TR

10:36 θεου P66* P45vid ℵ D W E G 28 69 124 1093 pc
του θεου P66c P75 A B L Ψ X Byz TR

12:3 omit P66* (D) b c e ff2 r1
ναρδου P66c B ℵ A W Rell aur a f vg TR

12:31 omit P66* D W 71 185 482 1093 b ff2 l r1 vg
τουτου P66c P75 B ℵ A L Byz a aur c e f TR

12:40 μη P66* D a e f l
omit P66c P75 B ℵ A W L aur b c ff2 q r1 rell TR

17:14 omit P66* D φ b e r1 sys
καθως εγω εκ του κοσμου ουκ ειμι P66c M 248 253
καθως εγω ουκ ειμι εκ του κοσμου B ℵ A C W rell

18:40 omit P66* b c e ff2 r1
λεγοντες P66c B ℵ A W Dsupp Byz a aur f q TR

19:5 omit P66* a e ff2 r1
και λεγει αυτοις· ιδου ο ανθρωπος P66c B ℵ W rell

[Note: This reading has been incorrectly cited in Martin-Barns. They read a mark of punctuation after ιματιον; but it seems clearly to be this scribe's special mark for addition, (./.). This is also the opinion of Aland. See "Neue Neutestamentliche Papyri II," p. 70.]

2. Corrections where P66c reads with the Neutral MSS against most of the rest:

2:15 το κερμα P66* ℵ A N P Θ Ψ Byz TR
τα κερματα P66c P75 B W L X 083 33 213 579 bo b q

4:52 ειπαν P66* 0125 2145 e bo syc boq
ειπαν ουν P66c P75 B C W L N Ψ U 33 579 1241 pc
και ειπαν A ℵ D Θ Byz TR

6:55 αληθως1o P66* ℵ* D Θ Byz TR
αληθης P66c P75 B C W L Ψ F K Π 029 33 579 pc bo

7:39 πνευμα αγιον P66* W L X N Byz TR
πνευμα P66c P75 ℵ Ψ T K Θ 42 91
πνευμα αγιον δεδομενον B 053 254 e q
πνευμα αγιον επ αυτοις D f
πνευμα δεδομενον aur a b c ff2 l r1 vg sy

7:40 πολλοι P66* Θ Byz f q TR
omit P66c P75 B ℵ D W L T X 1 565 pc itpl

7:41 αλλοι P66* ℵ D Ψ Byz TR
οι δε P66c P75 B W L N T X Θ λ 213 1071 1170 pc

7:46 ως ουτος λαλει ο ανθρωπος P66* ℵ* sys
ως ουτος ο ανθρωπος N X Ψ Byz TR
ως ουτος λαλει D
omit P66c P75 B W L T ℵc 225

10:22 δε P66* ℵ A D X Byz TR aur c f ff2
τοτε P66c P75 B W L Ψ 33 579 892 1071 1321
omit λ 565 251 1010 a b l

10:26 καθως ειπον υμιν (οτι) (P66*) A D Ψ Byz TR
omit P66c P75 B ℵ W L Θ K pc

10:28 ζωην αιωνιον διδωμι αυτοις P66* A D Θ Ψ Byz TR
διδωμι αυτοις ζωην αιωνιον P66c P75 B ℵ W L X pc

11:29 omit P66* A D Ψ Byz TR
δε P66c P75 B ℵ C* W L Θ 053 φ 213 33 579 pc

14:4 και την οδον οιδατε P66* A D Θ Ψ N Byz TR
την οδον P66c B ℵ C* W Q L X 33 579 pc

3. Corrections where P66* has a reading shared by the Neutral MSS and where P66c has a reading often found later in the Byzantine tradition. It will be noted that a great many of the readings of P66* in this list are strictly Neutral readings:

1:42 ηγαγεν P66* P75 B ℵ L bo
ουτος ηγαγεν P66c G λ
και ηγαγεν A W X Θ Byz TR
ηγαγεν δε 579

2:12 αδελφοι P66* P75 B L Ψ 083 0162 c
αδελφοι αυτου P66c ℵ A W N Θ Byz itpl TR

2:12 εμειναν P66* P75 B ℵ W L N Θ Ψ Byz TR
εμεινεν P66c A F G H2 Λ λ 565 1241 124 pc b bo

4:25 οιδα P66* P75 B ℵ* A C D W Θ Ψ Byz TR
οιδαμεν P66c ℵc L G N Λ 33 1241 φ 213 1071 pc

6:40 εχη P66* P75 B ℵ A C D W L Byz TR
εχει P66c E H K M U Γ Λ

7:52 εκ της Γαλιλαιας (ο) προφητης (P66*) P75 B L T pc
προφητης εκ της Γαλιλαιας P66c ℵ D W Byz it TR

8:21 omit P66* P75 P39 B ℵ D W L T X b e
ο Ιησους P66c N Θ Ψ Byz itpl TR

8:25 Ιησους P66* P75 B 476
ο Ιησους P66c ℵ D W L N Θ Ψ Byz TR

8:28 omit P66* B W L T 1 565 1241 a
αυτοις P66c P75 ℵ D N X Θ Ψ Byz TR

9:36 εφη P66* P75 B W
omit P66c ℵ A D L X Byz TR

11:54 εμεινεν P66* P75 B ℵ W L 579 892 1241
διετριβεν P66c P45 A D X Θ Ψ 33 Byz TR

12:16 Ιησους P66* P75 B ℵ A L Q X Ψ Byz
ο Ιησους P66c D W Θ H Λ 33 579 1241 565 λ pm TR

12:26 εαν P66* P75 B ℵ D W L X G λ φ 33 565 pc
εαν δε P66c 579 b c l r1
και εαν A Byz TR

12:26 πατηρ P66* P75 B ℵ A D W L Byz b f l TR
πατηρ μου P66c Θ U φ 28 348 1170 1242 1279 itpl

13:21 Ιησους P66* B ℵ L
ο Ιησους P66c A D C W rell TR

13:23 Ιησους P66* B
ο Ιησους P66c ℵ A C D W rell TR

13:24 και λεγει αυτω· ειπε τις εστιν P66*vid B C L X pc
πυθεσθαι τις αν ειη P66c A (D) W Byz TR

13:25 αναπεσων P66* B C* L X K Π* Ψ 33 892 pc
επιπεσων P66c ℵ* A D W Byz TR

14:11 αυτου P66* P75 B 229c sa
αυτα P66c ℵ A D W Q L Byz TR
ταυτα 579

14:17 γινωσκει P66* P75 B ℵ W 579 a
γινωσκει αυτο P66c A D Q L X rell TR

14:22 omit P66* P75 B A D L E X Θ 33 700 544 1071 1355
και P66c ℵ W Q Byz TR

19:4 και εξηλθεν P66*vid B A L X K Π 33 544 pc
εξηλθεν ουν P66c W Θ Byz TR
εξηλθεν ℵ Dsupp Γ 1 209 213 291 1346 itpl

20:18 αγγελλουσα P66* B ℵ* A X 078 pc
απαγγελλουσα P66c ℵc D L Θ Byz TR
αναγγελλουσα W E G Δ 33 pc

4. Corrections where P66c has a Western reading:

4:51 παις αυτου P66* P75 B ℵ A C W
υιος σου P66c D L N K Π U 69 124 33 579 a b e q
παις σου Θ Ψ Byz TR
υιος αυτου 185 1170 c d f ff2 l

11:33 (ε)βριμησατο τω πνευματι και εταραξεν εαυτον
(P66* P75) B (ℵ* A) C W L Byz TR
εταραχθη τω πνευματι ως εμβριμωμενος
P66c P45 D Θ 1 131 22 660 p sa

11:41 οφθαλμους P66* P75 B ℵ A C W L Θ Byz TR
οφθαλμους αυτου P66c D 28 33 69 pc itpl

12:47 και μη P66* B P75 ℵ A L Byz aur q vg TR
και P66c D S Θ 0124 pc a b c e f ff2 l r1

5. Corrections where P66c reads alone against the rest:

3:33 omit P66* P75 B ℵ A D W rell
τουτον P66c1
ουτος P66c2

8:25 omit P66* P75 B ℵ D W rell
ειπον υμιν P66c

12:22 και παλιν ο Ανδ. δε και ο Φιλ. P66*
Ανδ. δε και Φιλ. P66c
και παλιν ερχεται Ανδ. και Φιλ. ℵ 157
και παλιν Ανδ. και Φιλ. (W) Byz TR
παλιν ο Ανδ. και Φιλ. D
ερχεται Ανδ. και Φιλ. P75 B A L pc

13:24 λεγει P66* B A D W rell
ειπεν P66c

14:14 εγω P66* ℵ D W Q Θ Byz TR
τουτο P75 B A L Ψ 060 33 124 1071 1093 pc
εγω τουτο P66c 1241

14:26 omit P66* B ℵ A D W rell
υμιν P66c sy^{s}

6. Corrections where the early MSS are divided, and the variants do not seem to fit categories such as "Neutral" or "Western":

1:19 omit P66* P75 ℵ W L Byz TR
προς αυτον p. Λευιτας P66c A X Θ φ 157 579 pc
προς αυτον p. απεστειλαν B C Ψ 33 892 1071 pc

1:22 τις P66* B ℵ A C W L Θ Ψ N Byz TR
συ τις P66c P75 E* 157 c f r^{1}

1:27 ουκ ειμι P66* P75 ℵ C P^{5} L 565 pc aur q
ουκ ειμι εγω P66c B W 068 N X Ψ 33 579 pc
εγω ουκ ειμι A Θ Byz it^{pl} vg TR

1:36 ο αιρων την αμαρτιαν του κοσμου P66* C* W 892 a pc
omit P66c P75 B ℵ A TR

3:34 μερους P66* U 12 40 63 253 254 945 1223
μετρου P66c P75 B ℵ A C D W L 083 Byz TR

5:29 και οι P66* W
οι P66c B a e ff^{2}
οι δε P75 ℵ A D L Byz it^{pl} TR

6:2 οτι εωρων P66* ℵ Byz TR
οτι εθεωρουν P66c B D L N Θ Ψ 053 33 69 pc
οτι εθεωρων P75 A φ
θεωρουντες W

6:10 ανδρες P66* D W L N 33 579 1241 565
οι ανδρες P66c B ℵ Θ Ψ Byz TR
οι ανθρωποι A K Π*

6:44 εν P66* B A C D L 029 Byz TR
omit P66c P75 ℵ Δ 892 270 251 1604

7:4 αυτο P66* B D* W sa bo
αυτος P66c P75 ℵ L Θ Byz it vg TR

8:54 δοξαζω P66* A L N X Ψ Byz TR
δοξασω P66c P75 B ℵ* D C* W Θ λ φ 579 713

8:54 υμων P66* B* ℵ D F X Ψ 13 346 892 1071 pm
ημων P66c P75 A C W L N Θ Byz TR

9:15 omit P66* V U X 053 69 124 892 1241 pc
και P66c B ℵ A D W L N Θ Byz TR

9:17 σεαυτου P66* P75 ℵ* 53 247 bo
αυτου P66c B A W Byz TR
εαυτου D

11:35 Ιησους P66* ℵ*
ο Ιησους P66c B A C D W L Byz TR

11:45 α P66* P6 P45 ℵ A* W L X Θ Ψ Byz TR
οσα P66c 0141 11 242 314 473 pc
ο B C D Ac 1 244 249 1010 1293

12:9 οχλος πολυς P66* P75 A Θ Q X Bc Ψ 068 Byz TR
ο οχλος ο πολυς P66c W 1010
ο οχλος πολυς B* ℵ L 047 579 892 1241 28 pc
οχλος δε πολυς D it sa

12:12 ο οχλος πολυς P66* B L φ 1216 1219 660
ο οχλος ο πολυς P66c Θ
οχλος πολυς P2 ℵ A D W Byz TR

12:16 omit P66* W b c e ff2 l
τοτε P66c P75 B ℵ A D L Q Byz TR

12:18 υπηντησεν αυτω P66* P75 E H Δ Λ 185 245 pc
και υπηντησεν αυτω P66c ℵ A W L Q X Byz TR
υπηντησεν αυτω και B

12:43 ηπερ P66* P75 B A D Θ Ψ Byz TR
υπερ P66c ℵ W L X V 33 565 579 λ φ pc

14:2 omit P66* N Θ Byz TR
οτι P66c B ℵ A C D W L X K Π Ψ λ φ 544 565 pc

14:17 εστιν P66* B D* W 1 22 69 251 254 565 660 itpl
εσται P66c ℵ A Q L Θ Ψ Byz TR

18:34 omit P66* ℵ* P60 Dsupp 59 472 a aur c f ff2 r1
συ P66c B A C W L N Θ Ψ Byz b e q TR

18:40 Βαραββας P66* Dsupp
ο Βαραββας P66c B A W ℵ Byz TR

19:15 οι δε ελεγον P66*vid ℵ* W
οι δε εκραυγασαν P66c P60 (A) Byz TR
οι δε εκραυγαζον Dsupp K Θ pm
εκραυγασαν ουν εκεινοι B ℵc L X pc

It seems clear from these lists that P66^{c} shows no special proclivities toward or away from a given textual tradition. For although the corrections are "commonly in agreement with the 'Egyptian' MSS" (approximately 31 times), they are just as often away from that tradition (approximately 32 times).

The closest thing to one clearly defined tradition influencing another is in chapter 7, where in a series of ten straight corrections the MS is brought into conformity with the text of P75 B (vv. 12, 14, 37 bis, 39, 40 bis, 41, 46 bis). Six of these readings were a part of the "mixture" of Western readings, noted above to be more heavily concentrated here than elsewhere in the MS. This series of corrections is finally broken at 7:52 by a change of word order, almost certainly from a second Vorlage,[74] where the scribe abandons a strictly Neutral word order for that shared by the Western and Byzantine MSS.

Besides this, there are only two other series of corrections which may reflect the influence of a definite textual tradition. There are three significant corrections in a row in chapter 10 (vv. 22, 26, 28) which correct toward the Neutral MSS, and three in chapter 11 (vv. 33,

[74]This change involves the now famous article before προφητης. It appears, however, that there has been a half-hearted attempt to delete it. Such a deletion and word order change are almost surely the result of reading a second Vorlage.

41, 54) which abandon this tradition.

Elsewhere the corrections are "mixed" in about the same proportion as is the original text itself. For example, in chapter 12, four "Western" readings are corrected (vv. 3, 16, 31, 40), but these are interspersed with three corrections which abandon strictly Neutral readings (vv. 16, 26 bis), as well as two others where the MSS are divided (vv. 18, 43) and one where the scribe abandons a reading shared by the Byzantine MSS in favor of a singular reading (v. 22). Except for the three places noted above, it is this type of "mixture" that prevails throughout the MS.

With the lone exception, therefore, of the series of corrections in chapter 7, and perhaps those in chapters 10 and 11, the conclusion made formerly by the present writer seems valid: ". . . the statistics . . . seem to indicate that here (in $P66^c$) we are dealing with another 'mixed' text, not with a clearly identified tradition."[75]

One should perhaps be wary at this point of the rather facile assumption that the corrections were all made from a single second Vorlage. If there were only one other MS against which the corrections were made, then the conclusion is valid that it was "mixed" in about the same proportion as the original Vorlage. But the possibility

[75]"Early Textual Transmission," p. 256.

always remains of more than one other Vorlage, which makes conclusions at this point tentative.

But whatever one may conclude as to the nature of the second Vorlage(n), of the scribe himself it may be concluded that he as often chose a reading away from the Neutral tradition as toward it, although he did more often choose to read away from than toward the Western tradition. The important question which remains is to determine whether one can ascertain the principles on which this "editorial" activity was predicated.

Textual Characteristics of the Corrections. In order to evaluate the textual characteristics of the corrections, they have been classified and examined under the same general grammatical criteria used in examining the original text of P66.

1. There are four corrections involving word order (6:5; 7:46, 52; 10:28). Although none of these seems to involve points of Johannine style, one does follow the tendency in the MS of placing the subject before the verb (7:46, see supra, p. 125). On internal grounds alone, however, none of these may be judged as original or secondary.

2. In corrections involving conjunctions, the scribe appears to "editorialize" after the fashion of the original MS. There are four places where he removes asyndeton by adding a conjunction (9:10; 11:29; 12:26; 14:22).

Although such additions are not necessarily secondary in terms of the Johannine original, they do reflect a process of smoothing out the text. The same is true of two of the alterations involving different conjunctions, from οι δε to the more common ουν in 7:30 and from the paratactic και to ουν in 19:4. However, there are three changes which do not fit this pattern. The change from δε to τοτε may be for stylistic reasons, but it is not a change toward an "easier" text; and the deletion of the και (shared with W) at 5:29 and the singular δε at 5:43 are inexplicable on the principle of creating a smoother text. But it should be noted that these are both singular (or nearly so) in P66 in a section where it maintains a high percentage of relationship with P75 B. Perhaps, therefore, they are corrections of "slips" from the original, basically Neutral Vorlage--"slips" of a kind of which the scribe has a rather large number.

It should be noted also that he corrects a singular (or nearly so) asyndetic text at six places (3:21; 4:48, 52; 10:7; 12:2; 13:5), leaving only one instance of singular asyndeton in the entire MS (14:9 om. δε with a). Considering the frequent number of omissions in the papyrus, this single instance of singular asyndeton is perhaps a remarkable record, and seems to substantiate what has been noted above: in the matter of conjunctions the scribe shows a definite tendency to smooth out the text.

3. What is true regarding conjunctions is also true about pronouns. There are ten instances where $P66^c$ adds a pronoun to the text (1:22, 27, 42; 2:12; 8:28; 11:41; 12:26, 31; 14:17; 18:34), and a single instance of deletion (7:40). But this deletion eliminates a rather awkward "these his," and is clearly in favor of an easier text. There are besides these, thirteen instances where the singular omission of a pronoun has been corrected (2:20; 3:33; 6:52, 60; 8:46; 9:39; 11:5; 14:26; 15:10, 16, 22, 25; 18:2). At only one place has the scribe deleted a possessive pronoun which is singular to his text (9:8), and this probably reflects the immediate correction of an error.

With respect to personal pronouns, therefore, both the original text and the corrections in P66 show a clear pattern of picking up secondary readings.

4. There are seven corrections which involve verb forms (4:15; 6:2, 58; 7:37; 8:54; 15:7; 20:18). Three of these involve synonyms (6:2; 7:14; 20:18) in which the scribe has changed from a less common to a more common Johannine form. Two others involve changes from a present to an aorist subjunctive (8:54; 15:7). Both of these also conform to tendencies found in the original text itself. The opposite occurs at 4:15; but this corrects a reading shared only with D in a section where P66 is decidedly Neutral, and it is clearly a change in the interest of making better sense of the text. In verb forms, therefore,

the scribe also tends to correct in conformity with tendencies in the original text.

5. Although the scribe has a good record in the original text (with respect to his basic tradition) in reading without the article before proper names, he adds the article eight times when making corrections (1:46; 8:25; 11:35; 12:7, 16; 13:21, 23; 18:40). This is a secondary procedure as far as the basic text of the papyrus is concerned, and, if our above analysis is correct, probably so in terms of the Johannine original.

There is also a secondary harmonization involving articles in 12:9 and 12, where he has changed οχλος πολυς and ο οχλος πολυς both to read ο οχλος ο πολυς.

We may conclude then that in matters of Johannine style the scribe corrects in a manner comparable to the "tendencies" of the original text of the MS. Although he sometimes changes to what appear to be original readings (e.g., 10:22 τοτε l. δε), such corrections are probably for stylistic reasons; but most of the corrections appear to be toward a smoother, fuller text.

On points of style, therefore, there is no indication that this Egyptian (perhaps Alexandrian) scribe-turned-recensor is either creating a "scholarly" text or seeking to preserve the "Johannine original;" he is rather producing a good, readable text.

At the more significant points of variation,

however, where the change has less to do with style and more to do with the meaning of the text, there is more ambiguity as to the principle of editorializing.

Some readings are clearly secondary, and appear to be made in the interest of an "easier" text. This is particularly true of the three major changes toward the Western MSS. At 4:51 the change to υιος σου eliminates the non-Johannine παις (its only occurrence in the Gospel).[76] Of the change in 11:33, Barrett has correctly observed: "The reading . . . is an easier text, since it avoids the statement that Jesus ἐνεβριμήσατο, and should be rejected as an editorial 'improvement' made in reverence for the person of Jesus."[77] At 12:47 the elimination of the negative probably is in the interest of a sharp contrast between verses 47 and 48.

Probably secondary, but not necessarily "easier," are the singular verb εμεινεν at 2:12, the plural οιδαμεν at 4:25, the change to διετριβεν at 11:54 and to επιπεσων at 13:25, and the reading of the optative at 13:24.

There are several other corrections which, if not

[76]The correction also involves a change from indirect discourse to a οτι-recitativum. This kind of change also occurs at 8:54. Although the οτι-recitativum is more common in John than elsewhere in the New Testament (except Mark), and the scribe apparently prefers it, it is not possible on internal grounds to decide the original reading at such places.

[77]The Gospel According to St John, p. 333.

necessarily secondary, are probably in the interest of preserving an "easier" or full text (1:19 add προς αυτον; 2:11 om. πρωτην; 5:6 add ηδη; 7:12 add πολυς; 7:37 add προς με; 8:21 add ο Ιησους; 9:17 αυτου 1. σεαυτου; 9:18 add του αναβλεψαντος; 9:36 om. εφη; 12:3 add ναρδου; 14:11 τα εργα αυτα 1. τα εργα αυτου; 14:14 add τουτο; 14:17 εσται 1. εστιν; 17:14 add καθως εγω εκ του κοσμου ουκ ειμι; 19:15 εκραυγασαν 1. ελεγον).

There are, however, five corrections--all of them deletions--where the change is from a clearly secondary to a clearly original reading; and in each instance the corrected reading is decidedly the more difficult (7:39 om. αγιον; 7:40 om. πολλοι; 7:46 om. ως ουτος λαλει ο ανθρωπος; 10:26 om. καθως ειπον υμιν; 14:4 om. και . . . οιδατε). Here surely the scribe is after the "best" text in the sense of the "original" text, and not simply after a good, readable text. And it may well be that this principle also underlies other changes as well.[78]

The difficulty, therefore, of final judgment about

[78]Out of 43 corrections judged to be "significant," P66c reads with Nestle-Aland 27 times. Most of these 27 are probably original to John; but they are not necessarily always the more difficult reading in terms of P66*. For example, the omission of πρωτην in 2:11 is probably in favor of the original text, but since it also eliminates a more difficult reading (probably an early corruption due to a misunderstanding--or right understanding--of αρχην), one cannot here judge whether the scribe is after the "original" text or the "easiest" text.

the "principle of editing" is obvious. If the correction at 11:33 is patently secondary, the deletion of αγιον after πνευμα in 7:39 is clearly original. Moreover, one major factor remains forever unknown: How often did the scribe choose not to change his text? For if, in chapter 7, he has eliminated the secondary readings at vv. 39, 40, and 46, he has left others which are just as surely secondary (v. 27 ελθη l. ερχηται; v. 31 position of πολλοι; v. 32 add δε; v. 36 om. υμεις); and in chapter 14 he has eliminated the secondary και . . . οιδατε in v. 4, but has kept the secondary μενη for η in v. 17 and added the secondary τουτο in v. 14. But one cannot evaluate him on what he did not do, since neither (or none) of his Vorlagen may have preserved "original" readings which are to be found in other MSS.

But over all the pattern of the corrections seems to be much like the tendencies found in the text of the original MS. Just as the original text preserves a majority of original readings but tends to pick up a number of secondary readings, so also the scribe sometimes corrects in favor of the "original" text but also tends to pick up a number of secondary readings. This is particularly true in matters of style.

We may conclude, therefore, that neither the original text nor the corrected text of P66 are in the direction of a "scholarly" recension. Just as the scribe is

careless in his original copying, even so he corrects without apparent controls. He gives no indication of having been a "textual critic" of the New Testament. The fact that he has copied the Gospel of John at all probably indicates that it was "sacred," but that he copied and corrected in the fashion that he does probably indicates further that it was not "canonical Scripture."

CHAPTER V

THE TEXTUAL RELATIONSHIPS OF P75 IN THE GOSPEL OF LUKE

In contrast to its contemporary P66, the more recently discovered P75 has been the object of comparatively little investigation. The reason for this is not hard to find. The work of C. L. Porter on its text in John, both in his dissertation[1] and published study,[2] gave clear indication as to the nature of its text. Whereas P66, as Birdsall correctly observed, is no "unsullied ancestor of Codex Vaticanus," P75 is not only in the ancestry of that great uncial but is so in a remarkably close way.

The relationship between P75 and B in John is far closer than the relationship between any two other New Testament MSS of any kind in the first four Christian centuries. Moreover, this relationship is so close as to affirm beyond question the much-beleaguered opinion of Hort

[1]"Textual Analysis," pp. 111-120.

[2]"Papyrus Bodmer XV," pp. 368-376.

that "B must be regarded as having preserved . . . a very ancient text."[3] Whether this text is, as Hort further maintained, "a very pure line of very ancient text" or not, Porter has shown that B represents a very pure line of descent of a very ancient text. If the Neutral texttype in John is a "recension,"[4] it is a recension which was created in the second century.

The text of P75 in John, therefore, lacks the ambiguity of that of P66, and any additional studies must probably be in terms of the implications of the conclusions of Porter. It is the significance of such implications, namely the role of P75 for NT textual criticism, which constitutes the chief interest in this papyrus to the purposes of the present study.

Before that role may be assessed, however, an analysis of the text of P75 in Luke similar to that of Porter's work in John is needed. Apart from general notices, which took into account its text in both John and Luke,[5] only two

[3] The New Testament in the Original Greek, II, 250-251.

[4] The discussion of the problem of "recension" will be found infra, pp. 252 ff.

[5] See Floyd V. Filson, "More Bodmer Papyri," BA, XXV (1962), 50-57; P.-H. Menoud, "Papyrus Bodmer XIV-XV et XVII," RevTheoPhil, XII (1962), 107-116; Bruce M. Metzger, "The Bodmer Papyrus of Luke and John," ExpT, LXXIII (1962), 201-203; J. de Savignac, "Les Papyrus Bodmer XIV et XV," Scriptorium, XVII (1965), 50-55.

studies have thus far been directed toward its text in Luke, and both of these were admittedly of a preliminary nature.[6] All of these studies merely affirmed the tentative conclusions of the editors: "D'une manière générale, P est rarement du côté de D là où ce ms. est seul; it semble avoir surtout de l'affinité avec B."[7]

The present chapter, therefore, offers a more complete analysis of P75 in Luke, using the method worked out in Chapter II.

I. P75 AND B IN LUKE 10

P75 contains portions of the text of Luke from chapters 3:19 to 18:17 and 22:5 to 24:53. Of this text 8:5-28; 10:8-17:29; and 22:38-24:53 are preserved almost in their entirety. About two-thirds of the text has been preserved in most of the remaining portions, except for 3:18-4:42; 5:11-6:15; and 7:35-8:5, which are quite fragmentary. The number of lines per page and letters per line remain consistent throughout the papyrus, so that by comparing the number of full and partial pages preserved, one may judge that P75 contains approximately 45 percent more text of

[6]Joseph A. Fitzmyer, "Papyrus Bodmer XIV: Some Features of Our Oldest Text of Luke," CBQ, XXIV (1962), 170-179; Marchant A. King, "Notes on the Bodmer Manuscript of Luke," BibSac, CXXII (1965), 234-240.

[7]Martin and Kasser, Papyrus Bodmer XIV, p. 29.

Luke than of John.

Although the present investigation is ultimately concerned with the entire text of P75 in Luke, for the purposes of giving direction to the total study, a complete analysis based on our method is first offered for Luke 10. This chapter has been chosen for very practical reasons: It is the first chapter where P75 reads almost without lacunae; it is one of the few chapters in which P45 contains a large amount of text; and it is one of the few chapters in which C is complete.

The total number of disagreements between the early MSS in Luke 10 is found in Table VIII. It is clear from these figures that the highest level of textual relationship exists between P75 and B. The next level is between A W and TR. The third level is between P75 B and ℵ, and A W TR and C. However, because these figures include singular readings, and because the witness of P45 is not clear due to the incompleteness of its text, the table of agreements (Table IX) more adequately presents, and fully confirms, the relationships indicated in Table VIII. This table, which again is based on the double principle of "examining total variation" and "discriminating before counting," indicates decisively that an extremely close relationship exists between P75 and B.

Although these two sets of statistics are evidence enough of this very close relationship, the following

TABLE VIII

NUMBER OF DISAGREEMENTS BETWEEN EARLY MSS IN LUKE 10

	TR	P45	P75	B	ℵ	A	C	D	W
TR	-	48	60	66	56	22	31	96	23
P45	48	-	37	43	43	56	56	57	48
P75	60	37	-	12	32	64	49	94	68
B	66	43	12	-	35	68	53	96	72
ℵ	56	43	32	35	-	57	46	87	59
A	22	56	64	68	57	-	33	103	25
C	31	56	49	53	46	33	-	98	35
D	96	57	94	96	87	103	98	-	103
W	23	48	68	72	59	25	35	103	-

TABLE IX

PERCENTAGE OF AGREEMENTS IN LUKE 10
AT 70 UNITS OF VARIATION

	TR	P45	P75	B	ℵ	A	C	D	W
TR	--	39.6	24.3	20.0	25.6	82.9	71.4	35.7	80.0
P45	39.6	--	64.1	54.7	51.0	28.3	32.1	56.6	32.1
P75	24.3	64.1	--	92.9	61.6	24.3	42.9	38.6	15.7
B	20.0	54.7	92.9	--	67.6	21.4	41.4	40.0	12.9
ℵ	25.6	51.0	61.6	67.6	--	35.3	48.5	51.5	29.4
A	82.9	28.3	24.3	21.4	35.3	--	74.3	34.3	82.9
C	71.4	32.1	42.9	41.4	48.5	74.3	--	34.3	65.7
D	35.7	56.6	38.6	40.0	51.5	34.3	34.3	--	32.9
W	80.0	32.1	15.7	12.9	29.4	82.9	65.7	32.9	--

NOTE: P45 reads at 53 places; ℵ at 68.

observations indicate the full extent of that relationship.

1. Of the twelve disagreements between P75 and B in this chapter, six of them are singular (or nearly so) to P75 or B:

10:19 B add την post δυναμιν

10:24 P75 U 998 sy^{c} om. γαρ

10:27 B* H om. σου post θεον

10:31 B 1 579 om. εν ante τη οδω

10:37 B* om. ο ante Ιησους

10:39 P75 om. του

There is one further reading where P75 and B each has a nearly singular reading against the rest:

10:18	P75 472	ως αστραπην πεσοντα εκ του ουρανου
	B 254 579	εκ του ουρανου ως αστραπην πεσοντα
	ℵ A C D W rell	ως αστραπην εκ του ουρανου πεσοντα

It will be observed that none of these is a textually significant variant, and except perhaps for the omission of εν at 10:31, none of them has a prima facie claim to represent the original text.

There are five other disagreements between P75 and B where each has a reading supported by one or more of the early MSS:

10:39	P75 P45 ℵ* L Ξ 579	και	
	B* A C W Byz TR	η και	
	D	η	
10:39	P75 P45 A W Byz b TR		Ιησου
	B* ℵ D L Ξ 579 892 it^{pl} bo sy^{c}		κυριου
10:40	P75 P45 ℵ D Byz TR	κατελιπεν	
	B A C L Ψ pm	κατελειπεν	

10:42	P75 P45 A C W Byz TR	ενος δε εστιν χρεια
	B	ολιγων δε χρεια εστιν η ενος
	L 1 33 579 C^2	ολιγων δε εστιν χρεια η ενος
	ℵ*	ολιγων δε εστιν η ενος
	38 sy^{pal}	ολιγων δε εστιν χρεια
10:42	P75 $P45^{vid}$ A C W Byz TR	απ αυτης
	B ℵ* D L 579	αυτης

Of these variants only the first reading in 10:42 is textually significant,[8] and at this point B et al. not only preserve the Neutral reading, but most likely the original as well.[9] B also preserves the Neutral text at 10:39 (κυριου) and 10:42 (om. απ), while P75 preserves the Neutral reading at 10:39 (om. η). It may be of interest to note further that P75 and B read together without any variation whatever for the first eighteen verses, covering two distinct pericopes, and that the five non-singular disagreements all occur in a single pericope.

[8]10:39 Ιησου/κυριου may be so, but each is abbreviated in the MSS to $\overline{\text{ις}}$ and $\overline{\text{κς}}$, which makes it an easy place for error.

[9]At this point the judgment of Hort seems better than that of the translators of the NEB. See Tasker, ed., Greek New Testament, p. 420. The translators of the NEB considered the reading of B et al. to be a conflation of the reading of P75 et al. and of 38 sy^{pal}. It seems to be asking too much of the thirteenth century codex 38 (not a necessarily good MS) and the poorly preserved sy^{pal} to suggest that they alone preserve an early second century reading (!). Their text is much easier to explain as a later (and more logical) shortening of the text of B. The choice therefore is between the "shorter" reading of P75 et al. and the "more difficult" reading of B et al. Since the shorter reading fits the context so well, one is hard pressed to find a reason for its having been changed into the longer.

In order to indicate how minimal the amount of disagreement between P75 and B actually is, a comparison of the disagreements in Luke 10 between some of the MSS in Family 1 may be noted. According to Kirsopp Lake the closest textual relationship in this family exists between Codices 118 and 209. The relationship is so close in fact that Lake could argue: "Either 118 209 have a common archetype X, or 118 is a copy of 209."[10] The next level of relationship in this family is between 1 and 209. In chapter 10 of Luke, 118 and 209 have eight disagreements, none of which is a singular reading to either codex, and 1 and 209 have fourteen disagreements. This means that in terms of disagreements, P75 and B in Luke 10 are within the same range of relationship as exists within the "inner circle" of Family 1.

2. The closeness of this relationship is further demonstrated by the agreements between P75 and B. There are four variants where P75 and B are the only uncials to support one of the readings:

10:1	P75 B 579 700 713 e	απεστειλεν
	ℵ A C D W L Ξ N rell	απεστειλεν αυτους
10:6	P75 B 433 1012 it^{pl} Or	εκει η
	ℵ A C W L Byz c e sy	η εκει
	1604 pc TR	μεν η εκει
	Θ	η

[10] Codex 1 of the Gospels and its Allies (Cambridge, 1902), p. xxiii.

10:21	P75 B aur vg	τω πνευματι τω αγιω
	ℵ D Ξ 1241 a b l	εν τω πνευματι τω αγιω
	C K Π 1	τω πνευματι τω αγιω ο Ιησους
	L X 33 c e ff^2 r^1	ο Ιησους εν τω πνευματι τω αγιω
	Θ 579	ο Ιησους τω πνευματι τω αγιω
	N φ	ο Ιησους τω πνευματι
	A W Byz TR	τω πνευματι ο Ιησους
	P45	εν τω πνευματι
10:27	P75 B	καρδιας σου
	ℵ A C W D rell	καρδιας σου και

There are six other readings where P75 and B are joined by only one or two of the Neutral uncials:

10:5	P75 B ℵ 1241 e	εισελθητε οικιαν πρωτον
	A W Θ Byz sy^s bo TR	οικιαν εισερχησθε πρωτον
	D a	εισελθητε πρωτον οικιαν
	C L Ξ X λ aur c f vg	οικιαν εισελθητε πρωτον
10:6	P75 B ℵ* 579	επαναπαησεται
	rell	επαναπαυσεται
10:15	P75 B L 0115 157 726 1375 bo	του αδου
	rell	αδου
10:24	P75 B 0124 sa	ακουσαι μου
	rell	ακουσαι
10:27	P75 B Ξ 0124 472	καρδιας
	ℵ A C W Θ Byz aur e f vg	της καρδιας
	D a b c ff^2 i l q r^1	τη καρδια
10:30	P75 B ℵ* C* sy$^{c.p}$	υπολαβων
	rell	υπολαβων δε

and four others where they are supported by D or P45 against the rest:

10:2	P75 B D 0181 700 e	εργατας εκβαλη
	rell	εκβαλη εργατας
10:15	P75 B D 579 sy$^{s.c}$	καταβηση
	rell	καταβιβασθηση
10:35	P75 B P45 sa	εδωκεν δυο δηναρια
	D c e	δηναρια δυο εδωκεν
	rell	δυο δηναρια εδωκεν

10:38	P75 B P45 sa	omit
	ℵ* C L Ξ 33 579	εις την οικιαν
	A D W Θ Ψ Byz it vg TR	εις τον οικον αυτης

They further agree in eleven Neutral readings against D and the Byzantine MSS (10:3 om. εγω; 10:19 δεδωκα l. διδωμι; 10:20 εγγεγραπται l. εγραφη; 10:21 ευδοκια εγενετο l. εγενετο ευδοκια; 10:25 om. και 2°; 10:32 . . . ελθων l. γενομενος . . . [P45 D] or γενομενος . . . ελθων [A C W Byz TR]; 10:36 om. ουν; 10:38 om. εγενετο; 10:39 προς l. παρα; 10:39 παρακαθεσθεισα l. παρακαθισασα; 10:41 ο κυριος l. ο Ιησους), as well as two others where D joins the Neutral MSS against ℵ and the rest (10:1 [10:17] add δυο; 10:35 om. αυτω).

Although matters of orthography have ordinarily been left out of the discussion of variants, it may be noted in conclusion that P75 and B agree with very few others at four such places in this chapter:

10:7	P75 B D 579	εσθοντες
	rell	εσθιοντες
10:13	P75 B A D 579 a	Βηδσαιδα
	C L R Ξ X Byz TR	Βηθσαιδα
	P45 ℵ W E U	Βηθσαιδαν
10:35	P75 B P45	εαν
	rell	αν
10:42	P75 B P3 1 579	μαριαμ
	rell	μαρια

It is clear, therefore, that P75 and B have at least as close a relationship in Luke 10 as they do in John. Moreover, this relationship is of such nature that one may

safely conclude that the text of B in Luke existed in most of its particulars at the end of the second century. If B and ℵ have been considered in the past as representing a texttype, then P75 and B appear to have a family relationship within that texttype. It remains only to be shown that this same relationship is maintained throughout the Gospel.

II. P75 AND B IN THE REMAINDER OF LUKE

The percentage of agreements between P75 and the other early MSS on a chapter by chapter basis is presented in Table X. It is at once clear that the relationships found in chapter 10 are constant throughout the Gospel. It may be noted further that in many chapters P45 and C are missing. Were one to add any two other MSS in these chapters to form a broader base for tabulating variants, the percentages of agreement between P75 and B would be even higher than it is.

Perhaps the best demonstration of this relationship is to note the total number of disagreements between the two MSS, such as Porter presented for John.[11] Porter's list of such disagreements totals 205.[12] The list of

[11]"Papyrus Bodmer XV," p. 368-374.

[12]This figure should be raised to 208. Porter has left out the following: 3:25 the singular reading of

TABLE X

CHAPTER BY CHAPTER PERCENTAGES OF AGREEMENTS
IN LUKE BETWEEN P75 AND OTHER EARLY MSS

Chap.	No. of Units	TR	P45	B	ℵ	A	C	D	W
3-5	27	29.6	lac	85.2	59.3	33.9	29.6	55.6	55.6
6	55	16.4	71.4	96.4	63.6	20.0	17.1	29.1	45.5
7	33	30.3	lac	97.0	63.6	24.2	22.2	15.1	57.6
8	65	21.5	lac	95.3	58.5	21.5	29.0	26.2	15.4
9	69	34.8	65.8	88.4	66.7	31.9	46.4	33.3	37.6
10	70	39.6	64.1	92.9	67.6	24.3	42.9	38.6	15.7
11	75	38.7	54.7	86.7	62.7	41.3	39.0	32.0	38.7
12	71	33.8	48.0	87.3	59.2	29.5	lac	26.8	25.4
13	50	40.0	50.0	82.0	64.0	42.0	lac	32.0	36.0
14	44	9.1	70.8	81.8	68.2	13.6	lac	36.4	11.4
15	34	17.6	lac	88.2	67.6	29.4	lac	35.3	14.7
16	29	20.7	lac	93.1	72.4	20.7	lac	44.8	17.2
17-18	44	13.6	lac	88.6	61.4	13.6	lac	43.2	9.1
22	64	12.5	lac	96.9	70.3	17.2	lac	34.4	17.2
23	74	12.2	lac	87.8	70.3	20.3	53.2	24.3	13.5
24	56	16.1	lac	89.3	67.9	17.9	lac	35.7	12.5
TOTAL	860	21.8	58.5	90.7	65.2	25.4	40.7	32.7	25.4

NOTE: P45 shares readings at 253 places; C at 396.

disagreements in Luke, which will be found in Appendix III, totals 229. When one takes into consideration the amount of text preserved in each of the Gospels, the number of disagreements are considerably fewer in Luke than in John. Whereas in John there are approximately 5.5 disagreements per page of MS, there are about 4.4 per page in Luke. In percentages this means that while P75 has 45 percent more text of Luke than of John, it has only 9.6 percent more disagreements with B in Luke than in John.

Tables XI, XII, and XIII list the 229 disagreements between P75 and B according to the more frequently occurring types of variation. Tables XI and XII show the disagreements which are the result of singular or sub-singular readings in P75 and B respectively. Table XIII presents a similar list where P75 and B are joined by one or more of the important uncials.

It will be noted that well over one-half (57.5%) of the disagreements are singular and sub-singular readings in the two MSS, which probably means that most of the variations are due to nothing more than the habits of the two scribes involved. But more significant is the fact that of the 229 disagreements, only 18 are of such nature as to make a difference in meaning in the passage in which

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των before Ιωανου in B; 6:24 P75 ανεβησαν] B ενεβησαν; 8:31 P75 μενητε] B μεινητε.

TABLE XI

SINGULAR AND SUB-SINGULAR READINGS OF P75 IN LUKE LISTED ACCORDING TO TYPES OF VARIATION FROM CODEX B

Pronouns	Conjunctions	Add/omit Article	Verb Forms	Word Order	Prepositions	Compound Words	Other "non-significant" Variants	"Significant" Variants
8:22 -S	v 5:1	- 3:22	11:23	7:6	v 11:19	+ 12:42	v 8:21	- 13:34
9:9 -D	- 9:42	- 10:39	14:28	14:10	- 14:32	- 13:25	- 11:31 C	- 14:8
9:34 -O	+ 9:48	- 13:1	15:13	14:28			v 11:42	+ 16:19
11:7 +PC	v 11:39	- 15:18	16:22	24:27			v 12:45	v 16:30
11:27 -D	v 12:28	- 22:55	23:8		v 4:35	- 11:22	v 15:17	v 24:26 C
11:39 vP	- 12:39 C	- 24:28	24:21		+ 13:13	- 15:22	v 24:18 C	
13:1 -O	- 13:14			10:18	v 24:47			
	- 14:21							
	- 15:12	+ 13:30	4:41				v 16:31	
8:7 vO	- 15:30	- 15:6	11:18 C				v 22:47	
9:29 -P	v 16:27	- 16:18	12:29				v 23:46	
12:18 +PC	- 22:24	- 17:1	23:12					
12:24 -S	- 23:11	- 22:26 C						
12:31 -P								
12:45 vP								
12:53 -PC	- 6:41							
14:8 -P	+ 9:28							
14:25 -P	- 10:24							
23:3 -O	- 13:29							
23:12 vD	- 14:26							
	- 16:22							
	- 24:17							

NOTE: The readings listed above the line are singular readings in P75; those below the line have isolated support from one or a few late MSS. The following symbols are used:

- \- The reading is "omitted" in P75
- \+ The reading is "added" in P75
- v P75 has a variant wording
- S Subject
- O Object or indirect object
- P Possessive
- D Demonstrative
- C The listed reading has been corrected to conform to B

TABLE XII

SINGULAR AND SUB-SINGULAR READINGS OF B IN LUKE LISTED ACCORDING TO TYPES OF VARIATION FROM P75

Pronouns	Conjunctions	Add/omit Article	Verb Forms	Word Order	Prepositions	Compound Words	Other "non-significant" Variants	"Significant" Variants
	- 23:50	- 9:58	23:23	8:27	- 22:19 C		- 13:11 C	- 11:42 C
	- 24:15 C	+ 10:19	23:26	16:17			- 13:14 C	v 16:15
10:27 -PC	+ 24:39	- 10:37 C				- 6:38 C	v 16:1 C	v 17:23 C
23:2 v0		- 15:10			v 8:29	- 15:24	v 16:15 C	+ 22:9
		- 22:51	13:17	9:1	- 10:31	+ 17:12	- 22:40 C	
	v 22:61		23:45		+ 11:36		v 24:44	
					- 12:58		- 24:52 C	v 13:7 C
		- 8:9						- 23:35
		+ 11:30					v 8:13 C	
							+ 13:32	
							v 16:12	
							- 17:34	
							- 23:39	

NOTE: The readings listed above the line are singular readings in B; those below the line have isolated support from one or a few late MSS. The following symbols are used:

- \- The reading is "omitted" in B
- \+ The reading is "added" in B
- v B has a variant wording
- S Subject
- O Object or indirect object
- P Possessive
- D Demonstrative
- C The listed reading has been corrected to conform to P75

TABLE XIII

DISAGREEMENTS BETWEEN P75 AND B IN LUKE WHERE EACH HAS IMPORTANT MS SUPPORT LISTED ACCORDING TO TYPES OF VARIATION

Pronouns	Conjunctions	Add/omit Article	Verb Forms	Word Order	Prepositions	Compound Words	Other "non-significant" Variants	"Significant" Variants
6:25 +0	+ 3:20	+ 6:3	8:22	5:2	v 4:35	+ 13:21	- 8:28	v 10:42
6:28 v0	+ 7:22 C	+ 6:49	9:62	9:18	+ 9:62	- 23:11	v 9:12	- 11:25
8:5 vR	- 11:24	+ 9:50	10:40	9:28	+ 10:42	- 24:49	v 9:39	- 11:33
8:20 -P	v 12:29	- 11:11	11:2	9:48	- 17:7		+ 9:59	v 11:48
10:39 -R	- 12:48	- 11:13	11:50	9:59			v 10:39	- 12:39
11:22 -P	+ 13:7	- 11:44	12:8	12:43			v 11:15,	v 13:33
11:31 v0	- 14:34	+ 12:53	13:15	12:56			18,19	- 15:21
12:22 -P	+ 22:39	+ 14:35	13:27 C	13:31			v 11:41	
13:2 vD	- 23:5	+ 15:22	14:13	13:35			v 13:5	
14:23 +PC	+ 23:11	+ 18:10	14:17	14:26			- 23:29	
14:27 vP	- 23:50	+ 23:6	15:4 C	16:27			v 24:1	
15:22 vP		+ 23:25	15:24	22:50			v 24:39	
16:4 vP		- 23:29	17:22				v 24:47	
17:6 -D		+ 23:31	22:41				- 24:49	
17:30 vD							- 24:53	
23:53 v0								
24:39 -P								

KEY:
- \- P75 lacks a reading found in B
- \+ P75 has a reading not found in B
- v P75 and B have variant wording
- 0 Object or indirect object
- P Possessive pronoun
- R Relative pronoun
- D Demonstrative pronoun
- C The reading of P75 has been corrected to conform to B

they occur--and 11 of these are singular readings. This means that the following seven variants are the only places in the Gospel of Luke where P75 and B have significantly different readings with MS support:

10:42	P75 P45 A C* W Byz TR	ενος δε εστιν χρεια
	B	ολιγων δε χρεια εστιν η ενος
	L 1 33 579 C^2	ολιγων δε εστιν χρεια η ενος
	ℵ*	ολιγων δε εστιν η ενος
	38 sy^{pal}	ολιγων δε εστιν χρεια
11:25	P75 ℵ* A D W Byz TR	omit
	B C L Ψ R Γ λ φ pc	σχολαζοντα
11:33	P75 P45 L Ξ Γ λ pc	omit
	B ℵ A C W Byz TR	ουδε υπο τον μοδιον
11:48	P75 A C D W Byz TR	μαρτυρειτε
	B ℵ L 892 1241	μαρτυρες εστε
12:39	P75 ℵ* D e i $sy^{s.c}$	ουκ αν
	B W L P K pm	εγρηγορησεν αν και ουκ
	A Q N X 070 Byz TR	εγρηγορησεν αν και ουκ αν
13:33	P75 ℵ D A 69 157 1241 pc	ερχομενη
	B A W L Θ Ψ Byz TR	εχομενη
15:21	P75 A W L Θ P Byz TR	omit
	B ℵ D X U 1 33 700 1241 pc	ποιησον με ως ενα των μισθιων σου

It is important to note further that of the 96 readings where P75 and B disagree in conjunction with other MSS, such disagreement is rarely in favor of the singular or sub-singular agreement of either with D. P75 reads αυτου with D 72 983 a b sy^c at 14:23 (where the scribe has corrected by deleting); adds την ante γην with D and 69 at 14:35; and omits ιδου with D φ it $sy^{s.c}$ at 23:39. B reads οψεσθε for οψησθε with D φ pc at 13:28 and απολεση for απολεσας with D at 15:4. Only the omission of ιδου at

23:39 may be styled "Western" in any sense of that word.[13]

It is clear, therefore, that not only do P75 and B have a very close relationship in Luke, but that any variation between them is not the result of a "mixture" of readings from another textual tradition.

There is one further item which sets forth the closeness of the relationship between these two MSS throughout Luke, and that is the number of instances where they read alone (or nearly so) against all other MSS.

In his "indictment" of the Neutral tradition, H. C. Hoskier includes a "rough list of approximate solecisms" of B in Luke.[14] This list contains 93 readings, of which P75 now shares a reading at 65 places. Of these 65 singular readings, the text of B has now been found to exist in the second century (in P75) at 34 places. These include the following textually significant readings: (Starred items are missing in Hoskier's "rough list.")[15]

6:26 om. οι πατερες αυτων

6:31 om. και υμεις

[13]P75 may also have singular agreement with D at 3:36; 6:22; and 9:27. But there are lacunae in P75 at these places, and such agreement is only conjectural. See the discussion at the end of Appendix III, pp. 295 ff.

[14]Codex B and Its Allies, I, 208-216.

[15]It should be noted that other discoveries since Hoskier, notably P45, often agree with P75 and B in these lists. I am simply using Hoskier's list as a convenient starting point.

*8:16 om. ινα οι εισπορευομενοι βλεπωσιν το φως

8:25 om. και υπακουουσιν αυτω

8:45 om. και οι μετ αυτου

9:62 om. προς αυτον (cum P45)

10:24 add μου post ακουσαι

10:38 om. εις τον οικον (αυτης) (cum P45)

11:11 om. αρτον μη λιθον επιδωσει αυτω η και (cum P45)

11:11 και l. μη (cum P45)

11:12 om. μη (cum P45 L)

*17:23 om. απελθητε μηδε

24:37 θροηθεντες l. πτοηθεντες

Although the remainder of the singular agreements is less significant in terms of the meaning of the text, the very frequency of such agreements at these less important places indicates the extremely close relationship which does exist between these two MSS. I note the following:

5:3 εκ του πλοιου εδιδασκεν l. εδιδασκεν εκ του πλοιου

*6:26 υμας καλως ειπωσιν l. καλως υμας ειπωσιν

6:34 om. εστιν (cum P45)

6:37 δικαζετε l. καταδικαζετε

6:37 δικασθητε l. καταδικασθητε

*6:46 ο λεγω l. α λεγω

*8:5 αυτα l. αυτο

*8:6 om. την ante πετραν

8:23 εις την λιμνην ανεμου l. ανεμου εις την λιμνην

8:35 om. του ante Ιησου

10:1 om. αυτους

10:27 om. και 1°

12:22 om. αυτου

*12:56 τον καιρον δε l. τον δε καιρον

14:1 om. των ante φαρισαιων

*14:12 μη l. μηδε

*16:3 add και post ισχυω

*16:6 γραψον ταχεως l. ταχεως γραψον

17:12 om. αυτω post απηντησαν

17:28 οικοδομουν l. ωκοδομουν (!)

23:7 add τον ante Ηρωδην (cum θ)

23:19 βληθεις l. βεβλημενος

*23:49 add αι ante γυναικες

*24:24 om. και 3° (D it also omit in a different order)

24:28 ηγγικαν l. ηγγισαν

24:38 om. δια

Singular agreement in minutiae such as these would seem to indicate conclusively that P75 and B not only represent a texttype, but do so as the closest of "relatives." The discovery of P75 now makes it certain that the text of B existed in the second century both in its main features and in a great many of its particulars.

Finally, it remains to be asked whether either of the MSS appears to reflect textual or scribal characteristics of any kind, which they do not have in common.

III. TEXTUAL CHARACTERISTICS OF P75 AND B

It was noted above that over one-half the disagreements between P75 and B are singular and sub-singular readings in the two MSS. Tables XI and XII indicate that there are fewer of these in B than in P75,[16] and a careful look at Table XII reveals no pattern or direction of "editorializing" in B. The single "significant" omission (11:42 om. του θεου) is probably a scribal error, and such harmonizations (with Matt. 26:17) as σοι φαγειν το πασχα at 22:9 are few (cf. 11:25 and 15:21).

Often what appear as tendencies in B, also appear in P75. B, for example, tends to omit the preposition in partitive phrases (10:42; 12:58), but so also does P75 (17:7). Hoskier accused B of reading simple words for compound forms,[17] which it does singularly at 6:38 and 15:24. But in the four examples Hoskier used, P75 also reads the simple form, and does so singularly at 11:22, 13:25, and 15:22. B has five instances of singular omission of the article, and P75 has ten. Moreover, they have three instances of singular agreement in omitting the article (8:6, 35; 14:1) and many other places where they read with the Neutral tradition against the rest in so doing (e.g.,

[16]This list for B, of course, does not include all of Luke, but only the points where P75 also has a reading.

[17]Codex B and Its Allies, I, 248-249.

5:3, 5 bis; 6:30; 8:41).

What this means, therefore, is that almost any "editorial" tendencies found in B are anticipated by its closest relative and are probably only a reflection of close adherence to the Neutral tradition. This, plus the fact that the number of singular readings in B is minimal, means that the scribe of this MS is almost totally free from "editing" his text. He is first of all a copyist, and apparently one of high integrity with respect to his exemplar.[18]

Table XI, on the other hand, indicates that P75 has one clear tendency, namely to read a "shorter text." This is especially true in regard to pronouns and conjunctions, but it is also true at more significant points. The scribe adds a pronoun only at 11:7 and 12:18 (both possessives) and in each instance has corrected his text. He adds a conjunction twice (9:28; 9:48), and there is only one significant singular addition in the entire text of Luke (16:19 add ονοματι Νευης), a reading which, because of its interest, has already received special attention.[19]

[18]The only other alternative is that the scribe of B had more than one MS from which he copied, and that he "edited" by choosing to stay with a text like P75.

[19]See especially Henry J. Cadbury, "A Proper Name for Dives," JBL, LXXXI (1962), 399-402. Idem, "The Name for Dives," JBL, LXXXIV (1965), 72. The mention of this particular reading in almost every overview of P75 tends to distort the true textual nature of the papyrus, which has no other such singular additions. (The long "correction"

It will be noted further, from Table XIII, that where P75 and B disagree with other MS support, the tendencies in P75 to read the shorter text often continue. This is true both of pronouns (8:20; 11:22; 12:22; 17:6; 24:39) and of the more significant variants (11:25, 33; 12:39; 15:21).

Although this may merely reflect the scribe's habits, an examination of the Neutral text in Luke indicates that P75 is closely adhering to "Neutral tendencies." There are, for example, 26 places in our total units of variation in Luke, where P75 and B agree against the early Byzantine MSS (A C W and sometimes D or ℵ) and the TR in omitting the possessive pronoun or a direct or indirect object.[20] There are at least equal that number where the early Byzantine MSS join the Neutral tradition and D against most of the rest in such omissions. But far more important are the following examples of "short text," which do not include numerous other instances involving a single word: (Other MSS supporting the text of P75 B are in parentheses.)

5:38 om. και αμφοτεροι συντηρουνται (ℵ D L λ pc)

6:26 om. οι πατερες αυτων (700 1241 sy^{s} sa)

6:45 om. θησαυρου της καρδιας αυτου 2° (ℵ D L W Ξ λ pc)

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at 17:14, borrowed from Matt. 8:3, is clearly the work of a later hand and does not qualify this statement.)

[20] 5:5; 6:26, 40, 45; 7:6; 8:27, 49; 9:51, 54, 62; 10:1, 33, 35; 12:22 bis, 41, 53; 13:27; 16:1; 17:11, 12, 33; 22:49, 55, 57; 23:11.

8:16 om. ινα οι εισπορευομενοι βλεπωσιν το φως (1574)

8:25 om. και υπακουουσιν αυτω (700 aeth)

8:43 om. ιατροις προσαναλωσασα ολον τον βιον ([D] sa sy^{s})

8:45 om. και οι μετ (συν) αυτου (Π 700 pc sa $sy^{s.c}$)

8:45 om. και λεγεις, τις ο αψαμενος μου (ℵ L λ 22 157 pc)

8:54 om. εκβαλων εξω παντας και (ℵ D L X λ pc it^{pl})

9:54 om. ως και Ηλιας εποιησεν (P45 ℵ L Ξ 157 544 579 700 990 1241 sa aur e l vg $sy^{s.c}$)

9:55-56 om. και ειπεν . . . σωσαι (P45 ℵ A C W L Ξ pm)

10:22 om. και στραφεις προς τους μαθητας (P45 ℵ D L Ξ M Π 33 579 892 1241 λ pc aur a b e f $sy^{s.c}$)

10:38 om. εις τον οικον αυτης (P45 sa)

11:2 om. ημων εν τοις ουρανοις (ℵ L 1 22 aur sy^{s})

11:2 om. γενηθητω το θελημα σου, ως εν ουρανω και επι γης (L ff^{2} $sy^{s.c}$)

11:4 om. αλλα ρυσαι ημας απο του πονηρου (ℵ L λ 700 sa vg sy^{s})

11:11 om. αρτον, μη λιθον επιδωσει αυτω η και (P45 440 i ff^{2} l sa sy^{s})

11:44 om. γραμματεις και φαρισαιοι υποκριται (P45 C L 33 892 1241 λ a c e ff^{2} l vg)

11:48 om. αυτων τα μνημεια (ℵ D L 579 1241 sy^{s} a b e i r^{1})

11:54 om. ινα κατηγορησωσιν αυτου (P45 ℵ L 579 892 pc sy^{s})

17:23 om. απελθητε μηδε (φ)

17:24 om. εν τη ημερα αυτου (D 220 a b c e i ff^{2} sa)

22:31 om. ειπεν δε ο κυριος (L T 1241 sa bo sy^{s})

22:43-44 om. ωφθη . . . γην (P69 A W T R φ pc sa bo f sy^s)

22:64 om. στυπτον αυτου το προσωπον (ℵ L T M K Π b bo)

22:68 om. μοι η απολυσητε (ℵ L T Θ 0153 λ 157 bo)

23:17 om. αναγκην δε ειχεν απολυειν αυτοις κατα εορτην ενα (A L T K Π 0124 1241 a sa bo)

23:23 om. και των αρχιερεων (ℵ L 130 1241 it^{pl})

23:34 om. ο δε Ιησους . . . ποιουσιν ($ℵ^c$ D W N Θ 0124 φ 157 545 pc sa a sy^s)

24:1 om. και τινες συν αυταις (ℵ C L 33 579 1241 bo it)

24:42 om. και απο μελισσιου κηριου (ℵ A D W L Π 579 e sy^s)

24:46 om. και ουτως εδει (ℵ C* D L 579 sa bo it)

Indeed, there is not a single important instance of "short text" in B which is not now supported by P75 (i.e., where P75 has text). The fact that P75 has the four additional instances of "short text" against B is perhaps an indication that P75 is the truer witness to the Neutral text at these points as well.

Moreover, the fact that P75 and B are often joined by D and the OL, as well as by others, and that in the great majority of these the "short text" is the preferred reading on all grounds of internal criticism (many are harmonizations with Matthew and/or Mark), seems to indicate further that this is not simply a "Neutral" tendency, but a reflection of "Lucan" tendencies as well.[21]

[21]Although it is not our concern at this point, the

This does not mean, of course, that any of the singular "omissions" of P75 necessarily has claim to represent the original text (although the omission of την εαυτης νοσσιαν υπο τας πτερυγας at 13:34 and εις γαμους at 14:8 [with b sa sy^{hmg}] certainly belong to the "Neutral" pattern); but this scribe's almost adamant stand against additions to his text does seem to indicate that he is attempting carefully to preserve the text he is copying.

We may best conclude the investigation of tendencies in P75 by noting two recent studies which spoke to this question, and each of which has taken a quite different turn. In his 1965 presidential address before the Society of Biblical Literature, Kenneth W. Clark had occasion to examine some of the singular variations in P75.[22] His conclusion was that

> in general, P75 tends to support our current critical text, and yet the papyrus vividly portrays a fluid state of the text at about A. D. 200. Such scribal freedom suggests that the gospel text was little more stable than an oral tradition and that we may be pursuing the retreating mirage of the "original text" (p. 15).

However, Clark's choice of three variants from Luke

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fact that P75 is so faithful in reading a "short text" may be significant as far as the "Western non-interpolations" are concerned. For P75 does not read one of them. At least this MS clearly puts the whole problem well back into the second century.

[22]"The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament," JBL, LXXXV (1966), 1-16.

to portray "vividly" the "fluid state of the text" is not a very happy one. The addition at 17:14 has already been noted to be the work of a later hand. (Clark is quite misleading at this point in saying that "the scribe of P75 borrows. . . .") Moreover, his "unique reading heretofore unreported" of ισχυν for ιχθυν at 11:11 seems to be a "nonsense" reading pure and simple, since the ισχυν is immediately followed by μη αντι ιχθυος. This error is surely a form of "mental metathesis" and not a case of "scribal freedom." The other reading, ηρξατο for ηρξαντο at 11:24, is not singular to P75 as Clark suggests. It is also read by ℵ 1 579 1200 1375. But in spite of later support, this reading looks like a case of error, rather than of scribal freedom. The exact thing occurs in P75 at 14:8, and here the accompanying παντες makes the reading impossible. One might compare also 9:32 εισηλθεν l. εισηλθον; 11:53 εξελθοντες l. εξελθοντος; 17:4 αφησει l. αφησεις; and 23:29 ερχεται l. ερχονται, all of which are uncorrected--and impossible Greek.

In contrast to Clark, E. C. Colwell had previously concluded his examination of the scribal habits of P75 with this judgment:

> In P75 the text that is produced can be explained in all its variants as a result of a single force, namely the disciplined scribe who writes with the intention of being careful and accurate. There is no evidence of revision of his work by anyone else, or in fact of any real revision.

And

> . . . any impulse to improve style is for the most part defeated by the obligation to make an exact copy.[23]

Our present examination seems fully to confirm this judgment. Rather than reflecting a fluid state of text, as P66 in John surely does, P75 in Luke appears to reflect, as does B, a careful copyist preserving his original text. Any "editorial" tendencies in P75 are those already found in his textual tradition.

IV. CONCLUSIONS

From the analysis by Porter of P75 in John, and from the foregoing analysis of its text in Luke, the following important conclusions should be noted.

1. In contrast to the text of P66, which is "mixed" both in terms of textual traditions and original and secondary readings, the text of P75 is almost totally "pure" in terms of its textual tradition, and it appears to be much more reliable in terms of the original text. Whereas none of the singular and sub-singular readings of P66, and few of its readings where it varies from the Neutral tradition, seem to preserve the original text, there are a number of readings in P75 where it varies from B, as well as some of its singular readings to which one

[23]"Scribal Habits," pp. 381 and 386.

must give serious consideration in terms of original text. This is especially true of the omissions at Luke 11:33 (ουδε υπο τον μοδιον), which it shares with P45 L Ξ Γ 0124 λ pc, at Luke 12:39 (εγρηγορησεν αν και) which it shares with ℵ* D e i sy$^{s.c}$, and at John 9:38-39 (ο δε εφη· πιστευω, κυριε· και προσεκυνησεν αυτω. και ειπεν ο Ιησους), which it shares with ℵ* W b (1) bo^{Q}.

2. Again in contrast to P66, the scribe of P75 appears to have taken few liberties with his text. Whereas the scribe of P66 is both a careless workman and a conscious "recensor," the scribe of P75 is a careful workman and appears to be almost free from "editorial" activity. His chief concern seems to have been the careful preservation of the text which he was copying.

3. Because of its extremely close relationship with B, it is no longer correct to speak of B as "recensional," if by this term is meant either a recension in the third century or the scribe of B as a recensor. The text of P75 from the second century appears to absolve the scribe of B of carefully "editing" his text. Rather he is carefully "copying" his text.

4. Finally, the text of P75 in Luke and John indicates that the Neutral texttype, as a fully developed texttype, existed in all of its essentials in the second century. Furthermore, it so existed across two distinct textual histories (Luke and John). If other texttypes are

processes which developed over centuries, or are "uncontrolled popular texts,"[24] the Neutral texttype is both a completed "process" by the end of the second century, and apparently was one which was handed down in a carefully controlled tradition.

Therefore, such descriptions as those of P66 and P75 by Werner G. Kümmel in his latest revision of Feine-Behm's Introduction are quite misleading, if not in error. Of P66 he says: "The codex . . . presents a text which . . . belongs to a preliminary stage of the 'Egyptian' text before the recensions."[25] The text of the contemporary P75 seems completely to nullify this judgment. Of P75 Kümmel has said: "This text is a predecessor of the 'Egyptian' text-form" (p. 364). Again, the conclusions of this chapter indicate that such terms as "predecessor" or "pre-recensional" are not permissible while speaking of P75. Any "recension" or development of a text-form precedes the text of P75.

[24]This is Colwell's description of the Western texttype. See "Origin of Texttypes," p. 137.

[25]Introduction to the New Testament, 14th rev. ed., trans. A. J. Mattill, Jr. (Nashville, 1966), p. 364.

CHAPTER VI

THE SIGNIFICANCE OF P66 AND P75 FOR THE PROBLEM OF METHOD IN NEW TESTAMENT TEXTUAL CRITICISM

It was noted in Chapter I that the paradox of contemporary criticism is that the recensional character of the Neutral texttype is considered an "assured result," while at the same time most contemporary critical texts have a predominantly Neutral appearance.

Some critics have considered this paradox to mark the failure of contemporary eclecticism as a total method. In his 1947 discussion of method, E. C. Colwell concluded that "no patching will preserve the theory of Westcott and Hort;"[1] and "patching" fairly describes how some have considered eclecticism.[2] Hence there has been an appeal for a new method--beyond eclecticism--to replace Westcott and Hort.

Such judgments as these, however, were based chiefly

[1]"Genealogical Method," p. 132.

[2]Cf. the opinion of Clark quoted in Chapter I, p. 6.

on the premise that the "recensional" nature of the Neutral texttype invalidated the textual theory of Westcott and Hort as well as that of their "offspring," that is, it invalidated any theory which considered a textual tradition to have preserved a "relatively pure line of very ancient text."

These judgments, however, were all made before the discovery and analysis of P66 and P75. The position taken in this chapter is that an eclectic method which seeks a proper balance between external and internal evidence is in fact a valid method, and that the analyses offered in this study contribute to the validity of such a method in at least three ways.

First, they contribute to the question of the relationship between internal and external evidence in eclecticism. The problem here is whether eclecticism should be a thoroughgoing methodology after the manner of G. D. Kilpatrick, or whether evaluations based on external considerations such as the date and general quality of a MS or MSS should also be a determining factor.

Secondly, P66 and P75 contribute to the important question of early textual recension. It is the conclusion of this study that the combined witness of P66 and P75 tend to undercut the first horn of the contemporary dilemma, namely the recensional character of the Neutral texttype. If this is true, then the major cause of unrest over

contemporary eclecticism will have been removed--or at least the embarrassment over the Hortian face of our contemporary critical texts and translations will have been removed.

Finally, if it can be demonstrated--or at least if probability thus indicates--that the Neutral texttype is not recensional, then a new evaluation of the textual theory of Westcott and Hort may be in order. Instead of viewing the original text as totally lost and scattered in random fashion throughout the MS tradition (which is what Kilpatrick's method seems to imply), one may perhaps be prepared to view the Neutral texttype as a "relatively pure" representative of the original. Such an evaluation of course depends upon the demonstration of the relative superiority of the best representatives of this tradition over other MSS and MS traditions.

The chief difference between such a theory and that of Hort is that more emphasis will be placed on the term "relatively" than did Hort. The reason for this is that the total application of eclecticism as a method will place more emphasis on internal evidence, with the result that more often one will be willing to view the texttype as having been corrupted.

I. P66 AND P75 AND THE ROLE OF EXTERNAL EVIDENCE IN TEXTUAL CRITICISM

One of the basic problems of contemporary eclecticism is that of finding a proper balance between external and internal evidence. How much weight does one place on such matters as the date and character of a MS or families of MSS, and how much weight on purely internal and contextual considerations?

The term "eclecticism" has been used to describe two forms of answer to this question. On the one hand, it is used of a method which tries to find the fine balance between internal and external considerations, a method in which "verbal criticism, external and internal criticism all have their part to play and must give each other mutual support."[3] This method has been called "reasoned eclecticism," and for the most part describes what is probably the reigning contemporary method.[4]

On the other hand, the term "eclecticism" is also used of a method which relies chiefly on internal considerations. This is particularly true of the work of

[3]Vaganay, An Introduction, p. 91.

[4]That it was openly espoused by the translators of the NEB may be noted both in the "Introduction" and in the textual notes (Tasker, ed., The Greek New Testament).

C. H. Turner[5] and G. D. Kilpatrick.[6] To this method Kilpatrick has applied the term "rigorous eclecticism;"[7] and although he suggests that he does not intend "to make light of the importance of knowledge of manuscripts"[8] in actual practice his method often does so.[9]

In many respects Kilpatrick's "rigorous eclecticism" stands in direct contradistinction to the method of Westcott and Hort. For Hort there was a primary dictum for the evaluation of any variant: "Knowledge of documents should precede final judgement upon readings."[10] He argued that internal considerations are always secondary to the evaluation of the documents themselves: "The uses of internal evidence are subordinate and accessory: if taken as the primary guide, it cannot but lead to extensive

[5]See especially "Marcan Usage: Notes, Critical and Exegetical, on the Second Gospel," JTS, XXV (1923/24), 377-386; XXVI (1924/25), 12-20, 145-156, 225-240, 337-346; XXVII (1925/26), 58-62; XXVIII (1926/27), 9-30, 349-362; "A Textual Commentary of Mark 1," JTS, XXVIII (1926/27), 145-158; "Western Readings in the Second Half of St. Mark's Gospel," JTS, XXIX (1927/28), 1-16.

[6]See supra, p. 5, n. 10.

[7]"Western Text and Original Text in the Gospels and Acts," p. 36.

[8]Ibid.

[9]This may be seen in his various articles on lexical and grammatical usages of NT authors, as well as in his contribution to the Casey Festschrift, "An Eclectic Study of the Text of Acts."

[10]The New Testament, II, 31.

error."[11]

Kilpatrick, in contrast to this, says of his own method: "Thus we do not concern ourselves with attempting to satisfy ourselves that the Egyptian [=Neutral] text or the Western text as a whole is right but we try to decide each variant by itself."[12] This is similar to the three dicta offered by Frederick C. Grant:

> 1. No one type of text is infallible, or to be preferred by virtue of its generally superior authority.
> 2. Each reading must be examined on its merits, and preference must be given to those readings which are demonstrably in the style of the author under consideration.
> 3. Readings which explain other variants, but are not contrariwise themselves to be explained by the others, merit our preference.[13]

What Kilpatrick and Grant clearly imply is that the primary considerations are always internal. It would appear that the chief value of the MSS is to supply the variants with which the critic is to do his work! Eldon J. Epp has cogently asked of Kilpatrick at this point: "Why not add a few more conjectural readings on the assumption that they may have been lost at some point in the history

[11] Ibid., I, 543.

[12] "An Eclectic Study," p. 64.

[13] "The Greek Text of the New Testament," An Introduction to the Revised Standard Version of the New Testament (International Council of Religious Education, 1946), p. 41.

of the text?"[14]

As to the weakness of this procedure and therefore in partial defense of Hort, the foregoing analyses of P66 and P75 indicate not only that MSS may be judged as to their general quality, but that this judgment must often be a factor in determining the preferred reading. This is particularly true in three areas where "rigorous eclecticism" appears to be an inadequate method: (1) the evaluation of a singular reading as the original reading because it "fits" an author's style, (2) the failure to reckon fully with the possibility that an author may vary his style, and (3) the problem of evaluating readings where internal considerations lead to a stalemate.

Singular Readings and Original Text. Chapters IV and V of this study have indicated that the internal considerations for which Kilpatrick would argue as a basis for the recovery of the original text, may justly be used first for the evaluation of existing MSS. It seems to this writer that the evaluation of the MS itself should be a primary consideration before one considers the reading of that MS at a specific variant.

Kilpatrick, for example, often opts for a reading which has very little MS support, on the basis that such a

[14]"Some Important Textual Studies," JBL, LXXXIV (1965), 174, a review of the Casey Festschrift in which Kilpatrick's "An Eclectic Study" appeared.

reading best reflects the given author's style. But serious questions arise when his preferred readings are singular to such witnesses as D, 1241 or syr^{h}.[15] The readings in question are not necessarily condemned because they are singular, but because they are singular in MSS whose texts abound in singular readings of patently secondary character.

Our evaluation of P66 offers a case in point. In the flurry of notices which followed the publication of its text in 1956, mention was frequently made of its (supposed) reading of the article with προφητης in John 7:52.[16] A conjecture in this regard had already (without MS support) found its way into the Nestle apparatus. Now, with P66, one had early MS support for this conjecture. J. N. Birdsall in fact, who concluded as to the generally secondary nature of many of its readings and especially its singular readings, allowed ο προφητης as one of the two singular readings in the papyrus which had the strongest prima facie claim to originality.[17]

This support by P66 of the previous conjecture,

[15]See especially many of his conclusions in "An Eclectic Study." Cf. the list of such readings noted by Metzger in The Text of the New Testament, p. 178.

[16]See e.g., C. K. Barrett, "Papyrus Bodmer II: A preliminary report," ExpT, LXVIII (1956/57), 176; Michaels, "Some Notable Readings," p. 154.

[17]The Bodmer Papyrus, p. 17.

however, has been shown to rest on doubtful ground.[18] The article here is the reading of P66*; and it has been pointed out that the singular readings of P66* are all of dubious quality and most likely are the product of the scribe himself, not his exemplar (supra, p. 169). The reading ο προφητης in P66* therefore has as little textual value as the nineteenth century conjectures; and even though this reading is contextually to be preferred, and perhaps even what the author intended in terms of meaning, there can be little question that he in fact wrote προφητης without the article.[19]

Such an argument of course does not necessarily condemn all singular readings in all MSS. Colwell and Tune have tended to move in this direction, suggesting that all singular readings "are to be ignored in the subsequent stage of manuscript study."[20] For them the chief value of the singular reading is "in the initial appraisal of the work of the scribe in a particular MS."[21]

To the arguments that singular readings may be

[18]Fee, "Corrections of Papyrus Bodmer II and The Nestle Greek Testament," p. 68.

[19]Even if a good early MS were found which had the article, it must continue to be rejected as secondary on the basis of ardua lectio potior.

[20]"Variant Readings," p. 260.

[21]Ibid. Colwell has fruitfully pursued this point in his study on "Scribal Habits in the Early Papyri."

original, or that they should be cited in the apparatus criticus in case future discoveries may include a MS which shares the singular reading, Colwell and Tune respond: "A sufficient answer lies in the high probability that in a tradition as richly evidenced as that of the NT the original has survived in some group or type of text" (ibid.).

From our analysis of P75 in Chapter V, one may well hesitate at these points. The fact that P75 (sometimes with P45) has eliminated what were once singular or nearly singular readings of B at some points where they seem to preserve the original text, and the fact that both have been judged as careful preservations of a very early type of text, should cause one to allow the possibility that either of them in a singular reading best represents this texttype. It does not necessarily follow of course that the "best representative of the texttype" also preserves the original text, but it does mean that, in answer to Colwell and Tune, the original reading may have survived only in the "best" representative of a type of text, not necessarily in the entire group of MSS.

However, all of this to say that if either P75 or B does preserve the original text in a singular reading, consideration given to such a reading (besides its best answering the questions of internal criticism) rests chiefly on the judgment as to the generally excellent quality of these two MSS. And it must be granted to

Colwell and Tune that singular readings by their very nature are suspect, which means that there must be decisive internal evidence in favor of such a reading before it is considered as original.

In any case, choosing singular readings on the criterion of an author's style, without proper evaluation of the MSS containing such a reading seems to reflect a faulty method.

Author's Style and Original Text. Another difficulty with a method which may lead one to choose a poorly attested reading, based on an author's style alone, is that it seems to overlook the very important possibilities noted by Metzger: "(a) An author may on occasion vary his usage, and (b) a scribe who was aware of the author's prevailing usage may have altered a reading in order to bring it into harmony with this usage."[22]

To illustrate the problem here, I note two items from Kilpatrick's article, "Atticism and the Text of the Greek New Testament," which have also been examined in Chapter IV of this study.

1. In the discussion of the tendencies in P66, it was noted that in three instances P66 reads the future middle of ζαω against the future active of the Neutral tradition (supra, p. 141). It was also concluded that this

[22]The Text of the New Testament, p. 178.

is a secondary tendency in P66.

In contrast to this, Kilpatrick (pp. 132-133) has argued that ζησω is an Attic form, ζησομαι non-Attic. This being the case, "we would expect the New Testament writers to use ζήσομαι." He then illustrates his argument from the Gospel of John by setting out, with the MS evidence, the six instances where the future of ζαω occurs.

The heart of the Neutral tradition (P75 B L) reads the active four times (5:25; 6:57, 58; 14:19). In three of these instances they are variously joined by D Θ λ φ and members of the Byzantine tradition.

On the basis of the witness of P45, P66, and P75 (the former two read the active once each), Kilpatrick notes that the active occurs in MSS which are older than A.D. 200. He therefore concludes:

> As the variation came into being in the second century, the century of Atticism, it is more probable that the evangelist at the end of the first century used the non-Attic middle which was later corrected to the Attic active future. That the evangelist should go out of his way to introduce an Attic form into his Koine Greek which the second century scribes then changed to the Koine form seems most unlikely. We may accordingly regard the middle-future as what the evangelist wrote and the active as an Atticist correction of the second century. (P. 132)

Kilpatrick further notes four places in the Epistles where the future active occurs, in three of which he finds Atticism at work (Rom. 6:2 ζησομεν - ζησωμεν; II Cor. 13:4 ζησομεν - ζησομεθα; James 4:5 ζησομεν - ζησωμεν). Only at Heb. 12:9 is ζησομεν almost universally attested.

Of these last four readings, however, two things should be noted: (1) They all occur in the first person plural, and these are the only occurrences of the first plural of the future of ζαω in the NT. (2) Only one of these readings reflects a variation between the middle and passive. It would seem, therefore, that the future active in the first person plural is the fixed form, and that it was the future middle which was being resisted by the MS tradition, not vice versa.

But the real weakness in Kilpatrick's argument is that he fails to note the other ten occurrences of the future of ζαω in the NT (Mt. 4:4; 9:18; Luke 4:4; 10:28; Rom. 1:17; 8:13; 10:5; Gal. 3:11, 12; Heb. 10:38), all of which occur, as in John, in the second or third person. In every instance but one, Luke 10:28 where D and 28 read the active, ζαω occurs in the future middle.

The fact that in John the future middle is universally attested (except for P45) at 11:25, and the active attested by the majority of uncials at 6:58, plus the universal attestation of the future middle outside of John, seems to point to a conclusion directly opposite that of Kilpatrick. The question which Kilpatrick must answer is, why only in John do the Alexandrians, and others, reflect Atticist tendencies? For whether or not the evangelist "went out of his way" to do so, the future active of ζαω is strictly a Johannine phenomenon in the NT. Furthermore,

the combined evidence of 6:58 and 11:25 indicates that the Fourth Evangelist was not consistent. What we have then in John is not P66 and later MSS resisting "corrections" toward Atticism, but P66 and later scribes resisting the "Atticism" of the Fourth Evangelist in favor of the more common biblical idiom.

The tendency of "careful preservation" in P75, as well as the "mixed" nature of the text of P66, especially after John 5, seems to lend weight to this conclusion.

2. Kilpatrick has also argued that the αποκριθεις ειπεν idiom, where there are variations, is to be preferred to either of the verbs occurring by itself; for "no Greek of any period, left to himself, would say or write ἀποκριθεὶς εἶπεν" (p. 126). He therefore concludes:

> Hence we are not surprised when we find that often where ἀποκριθεὶς εἶπεν and the like occur in our Greek text there are variants designed to mitigate or remove this unGreek expression. We may even suspect that sometimes the attempt to improve the language has been successful and that the more Greek expression is in our text and the original unGreek wording in our apparatus. (Ibid.)

However, our discussion of this idiom in John (supra, pp. 148 ff.) seems again to point to the opposite conclusion, namely, that the author himself had a basic unGreek idiom, απεκριθη [Ιησους] και ειπεν [αυτω], which he himself altered occasionally toward the "more Greek" απεκριθη [Ιησους]; the scribes, on the other hand, tended not "to mitigate" the author's unGreek idiom, but tended rather

to conform to that idiom where the author himself had used the "more Greek" form.

The following evidence seems to substantiate such a conclusion:

(a) The full idiom occurs without MS variation 19 times in John.[23] On nine other occasions a single MS "mitigates" this unGreek form.[24]

(b) The "more Greek" idiom (less και ειπεν) occurs 21 times without MS variation.[25]

If one may trust the MS evidence at all, these two sets of readings clearly indicate that the author of the Gospel himself used both the "Attic" and the "non-Attic" forms of the idiom. Moreover, the nine instances where a single MS reads the "more Greek" for the "unGreek" idiom indicate that there is very little tendency in the MS tradition to mitigate the unGreek idiom.

(c) On the other hand, on 17 other occasions, where the majority of MSS read without και ειπεν, one or a few

[23] 1:48, 50; 2:18, 19; 3:9, 27; 4:10, 13; 7:16, 21, 52; 8:38, 48; 9:30, 34; 14:23; 18:25, 30; 20:28.

[24] 3:3 (ℵ* om. και ειπεν); 3:10 (083 om. απεκριθη Ιησους); 4:17 (ℵ* om. και ειπεν); 5:19 (ℵ* ελεγεν . . . ο Ιησους); 6:43 (053 om. και ειπεν); 6:26 (N om. και ειπεν); 8:14 (ℵ ειπεν αυτοις ο Ιησους); 12:30 (ℵ om. και ειπεν); 13:7 (33 om. και ειπεν).

[25] 5:7; 6:7, 68; 7:47; 8:34; 9:20, 27; 10:25, 33; 11:9; 12:34; 16:31; 18:8, 20, 23, 34, 35, 36; 19:7, 15; 21:5.

MSS read the full idiom. The MS evidence for those which read the full idiom at these points is given below:

3:5 L K M Θ Π 053 69 124 174 213 230 579 1093 1241 pc

6:70 ℵ (D) N 1187 a ff^2 sa

7:46 544 c bo

8:19 ℵ D 27 78 543 700 713 1093 1188 1241

8:33 D 1 7 291 565 658 660 1293 1354 1582 2193

8:49 ℵ G Θ λ φ 291 440 565 1093 1170

8:54 1093 1170 1242 1555 e bo

9:3 053 λ 565 e b

10:32 33

10:34 P66 D

13:8 1071 r^1 aeth sy^{pal}

13:26 ℵ D 13 346

13:38 D aur c ff^2

18:5 X 213 f

18:37 P66

19:11 φ a c ff^2 sy^{pal}

19:22 1170 1242

(d) On only four occasions do the Neutral MSS (always with several others) read the shorter form against the majority (1:49; 7:20; 9:11, 25).

From these sets of figures the conclusion seems unmistakable that the MSS tend not to become "Atticist" against the author, but rather that they tend to conform to the more characteristically biblical idiom. The fact that

the MSS which do have variations at this idiom are not necessarily "superior" witnesses seems to confirm this conclusion. Codex Sinaiticus, for example, whose tendencies to be "wild" in John make it suspect, "mitigates the unGreek idiom" five times, but it also reads the full idiom against most of the rest at four other places. The fact that P66 (almost alone) conforms to the more characteristically Johannine idiom at two places indicates that even in the second century (Kilpatrick's "Atticist" century), the tendency to "conform" is at least as great as any tendency to "Atticize," as far as this idiom is concerned.

The Evaluation of Variants Where Internal Questions Are Indecisive. The problem here has already been noted in Chapter IV (pp. 121-122). The inadequacy of "rigorous eclecticism" at this point may best be illustrated by referring again to Grant's three dicta for evaluating variants:

> 1. No one type of text is infallible, or to be preferred by virtue of its generally superior authority.
> 2. Each reading must be examined on its merits, and preference must be given to those readings which are demonstrably in the style of the author under consideration.
> 3. Readings which explain other variants, but are not contrariwise themselves to be explained by the others, merit our preference. (supra, p. 228)

The problem for "rigorous eclecticism" here is, on what grounds does one choose when rules 2 and 3 point to directly opposite conclusions? It would seem that when such happens--and it often does--that rule 1 must be laid

aside; for "the generally superior authority" of a given MS or type of text may be the deciding factor.

An illustration of this is the set of variations in John 5:17, noted in Chapter III. Without regard for the moment to the external evidence, the following variants are found:

1. απεκριθη αυτοις
2. ο δε απεκριθη αυτοις
3. ο δε απεκρινατο αυτοις
4. ος δε απεκριθη αυτοις

The readings are here listed in the order of preference according to Grant's rule 2. Reading 1 is preferred because it is the only reading in accordance with Johannine style. The use of ο δε for the continuation of narrative is so uncommon in the Gospel of John as to make the "rigorous eclectic" suspect it at any point; and ος δε at such a point is found in the NT only here and in a reading of B ℵ N Σ 33 579 pc in Mark 15:13.

On the other hand, according to Grant's rule 3, the exact opposite is the order of preference. The ος δε is the only reading which explains the other variants, and is not contrariwise itself to be explained by the others. The ο δε is easily explained from ος δε as the preference for a more common form of expression; the omission of either reflects a preference for a more characteristically Johannine mode of expression. If the omission were original, one can scarcely explain the addition of either ο δε or

ος δε--especially with a form of αποκρινομαι in the Fourth Gospel. If ο δε were original, one can explain the omission as a conformation to Johannine style, but the ος δε defies explanation except as an inadvertent scribal error.

It would seem, therefore, either that Grant's rules must be transcended, or else a choice must be made between rules 2 and 3.

However, when external evidence is added, a decision in favor of ος δε seems well founded. The external evidence is as follows:

1.	απεκριθη αυτοις	D E F H M S U V Γ pler TR
2.	ο δε απεκριθη αυτοις	P66 C L N K G Δ Λ Π pm
3.	ο δε απεκρινατο αυτοις	ℵ* W
4.	ος δε απεκριθη αυτοις	P75 B A

The textual relationship between P75 and B means that theirs is a single witness. The reading of A is unexpected support, inasmuch as it more often reads with the Byzantine MSS than with P75 B, where these two types of text differ. Moreover, our judgment of P75 and B in Chapter V is that theirs is a witness to the faithful preservation of a given type of text. On the other hand, P66 has been noted frequently to differ from P75 B in favor of an easier reading, and thus it does here. Furthermore, D, the only early witness to the more "characteristically Johannine" reading, has been noted often to conform to a "later" text (supra, pp. 49-50).

When, therefore, the earliest and "best" MSS have

the reading which best explains the others, this combination would seem to overrule the choice dictated by "rigorous eclecticism."

There are many other examples where the combination of early and "best" authorities with the canon ardua lectio potior seems to overrule the principles of rigorous eclecticism. The following are but a sampling:

1. John 11:12. One of John's introductory formulae has the following variations:

a.	ειπαν ουν αυτω οι μαθηται	ℵ D W K Π 579 b ff^2
b.	ειπαν ουν αυτω οι μαθηται αυτου	251 254 a c
c.	ειπαν ουν οι μαθηται αυτω	P66 P75 B C X Θ pc
d.	ειπαν ουν αυτω	A 44 122
e.	ειπαν ουν οι μαθηται	7 116 314 1200 l
f.	ειπαν ουν οι μαθηται αυτου	L Ψ Byz aur e f TR

On the basis of our examination in Chapter IV (supra, p. 155), the most characteristically Johannine reading here is (a). The combination of verb-object-subject (VOS) is far more common than the combination VS in (e) and VO in (d).

But the only reading which explains all the others and is itself explained by none is (c). This is easily the ardua lectio inasmuch as in the some 120 occurrences of this idiom in John the order VSO occurs without variation only where the object is a noun (e.g., 2:5; 6:67; 18:11) or where the prepositional phrase προς . . . replaces the dative (e.g., 4:48; 8:57; 11:21). The order VSO where the pronoun is in the dative occurs only here and at 11:44

(P75 B C L W sa bo e vg) in the Gospel of John.[26]

Therefore, reading (b) may be dismissed as a modification of (a), and readings (a), (d), (e), and (f) all represent various attempts to remove the difficulty of the word order of P66 P75 B et al. The fact that this reading is supported both by the earliest and "best" MSS, as well as by various others which do not necessarily have "Neutral" proclivities, seems to indicate that the "more difficult" and "best supported" reading is to be preferred.

2. John 12:16. The MS tradition has the following variations:

a. αυτου οι μαθηται P75 B ℵ Θ 579
b. οι μαθηται αυτου P66 A D W L Q X rell TR
c. οι μαθηται K Π 265 1219 1346

On the basis of Johannine usage, reading (b) is to be preferred. Of the 33 occurrences of μαθηται with the possessive in the Nestle-Aland text, only here do any of the MSS have the possessive first. Moreover, of 15 other occurrences of μαθηται in Nestle-Aland, where various MSS add the possessive, they <u>always</u> add it after the noun.

However, the canon <u>ardua lectio potior</u> favors the reading of the possessive first. There seems to be no other logical explanation of this reading except as sheer error. However, that the "error" is found in secondary

[26]This unusual order also occurs in three singular readings (6:32 579; 7:33 1241; 9:41 D).

witnesses to the Neutral tradition (ℵ 579) and Θ as well as in the "purer" witnesses to the Neutral tradition indicates that it was both an early and somewhat widespread "error." Here again MS evidence supports the "more difficult" reading as against the "more typically Johannine."

Besides in such readings as these, where an author's style is involved, external evidence seems to be particularly crucial in those instances where neither of Grant's rules 2 or 3 are applicable. A case in point is the problem of the mission of the seventy or seventy-two in Luke 10:1 (10:17), a problem which Metzger has already discussed thoroughly.[27] Lucan style is simply not a consideration here. Moreover, the reasons for choosing either seventy or seventy-two in terms of the background of these two numbers seems evenly balanced. At least neither reading is "more difficult" than the other, and, as Metzger has shown, either may well explain the existence of the other.

The present writer happens to prefer seventy-two, on the grounds that there seems to be more background (at least biblical background) for the number seventy. This would make seventy the more common number, and therefore the one to which a scribe is more likely to have changed. Moreover, the number seventy-two seems to require no more

[27]"Seventy or Seventy-two Disciples?" NTS, V (1958/59), 299-306.

extensive background than the immediate context of the Gospels--it is simply a multiplication of "the twelve." Metzger has suggested that this "may be the result of a mathematical penchant of an Alexandrian recensionist who altered '70' to '72' for, so to speak, 'scholarly' reasons" (p. 305). But this begs the important question as to whether there was in fact such a recensionist in Alexandria at such an early date as ca. 150-175. And why could not Luke have had such a "penchant" as well as a second century scribe?

The choice thus far however is almost totally a subjective one. When one considers that seventy-two has the support of P75 B D R M 40 1604 it vg $sy^{s.c}$,[28] such early and widely distributed evidence seems to point back to the Lucan original rather than a "scholarly" Alexandrian recensor.

We may conclude, therefore, that "rigorous eclecticism" is both a limited and sometimes short-sighted method. It is limited in that it is not capable of arriving at a decision in cases where the questions of internal evidence are opposed or evenly balanced. It is short-sighted in that it fails to give proper weight to the historical

[28]Most critical editions also include the witness of P45, on the basis of Kenyon's edition. Metzger has questioned the reading of P45 here, so it has not been included.

evidence supplied by the MSS themselves.[29]

Our analysis of P66 and P75 has indicated that MSS may be evaluated as to their general "worth" in terms of their witness to the original NT text. Moreover, such an evaluation is often helpful in making a decision on individual readings and must therefore be a part of one's total method. The problem here is that one must free himself from letting his evaluation of the MSS prejudge the final decision. It is at this point that contemporary eclecticism of the less thorough type wishes most to part with Hort. To the degree that eclecticism is able to decide variants without a prejudgment on the basis of external evidence, it would appear to be a valid methodology.

There remains, however, the problem of the "Hortian face" of the results of our non-Hortian method.

II. P66 AND P75 AND EARLY TEXTUAL RECENSION

Apart from their general importance as external evidence, perhaps the most significant contribution of the

[29]Cf. the evaluation of this form of eclecticism by K. Aland in "The Significance of the Papyri for Progress in New Testament Research," The Bible in Modern Scholarship, ed. J. Philip Hyatt (Nashville, 1965), p. 340: "Seeing those eclectics at work who seem to regard the language of the NT writings as fixed and who merely seek in the tradition of the text the groups of manuscripts, or the particular manuscript, or the version, which they need for their text, I must doubt, not only the scientific value of their method, but also the principle upon which that method is based."

combined witness of P66 and P75 is to the question of early textual recension, and especially to the question of the "scholarly Alexandrian" nature of the alleged recension of the Neutral texttype.

The Neutral Texttype as Recension. The steps leading to the current, almost universal acceptance of the recensional nature of the Neutral texttype have already been briefly sketched (supra, p. 9, n. 17). Our interest here is to focus particularly on two major causes in this century for the movement away from Hort toward Bousset, namely the papyrus discoveries up to 1960, and the arguments of Kenyon and Zuntz.

Probably the leading factor in current disavowal of Hort's "pure line of descent" from the "original" NT to B was the papyrus discoveries of this century, up to and including the discovery of P66. All of these discoveries showed a much more fluid and "mixed" state of textual transmission than Hort had proposed. In fact the mixture was of such nature that none of the fourth century texttypes was found in these MSS in a "pure" state. This led to such expressions as "pre-recensional" and "proto-Alexandrian."

Typical of this "new" attitude elicited from the papyrus discoveries were Kenyon's remarks in the Introduction to his edition of the Chester Beatty Papyri:

> This much . . . may be said without hesitation. On the one hand, it [the Chester Beatty discovery] is not an out-and-out supporter of the 'Neutral' or Vatican type of text; but neither is it, on the other hand, an out-and-out supporter of the 'Western' type. . . . For the moment it must suffice to point out that the occurrence of this type of text in a manuscript from Egypt contemporaneous with, or at latest not much later than, Origen . . . points, perhaps decisively, to the conclusion that the Vatican MS does not represent a text of original purity dominant in Egypt throughout the second and third centuries; . . . and that the Vatican text represents the result, not of continuous unaltered tradition, but of skilled scholarship working on the best available authorities.[30]

Along with the papyrus discoveries, plausible hypotheses of the recensional process in Alexandria were also forthcoming. In his article in the Lagrange Festschrift, Kenyon proposed:

> During the second and third centuries, a great variety of readings came into existence throughout the Christian world. In some quarters, considerable license was shown in dealing with the sacred text; in others, more respect was shown to the tradition. In Egypt this variety of texts existed, as elsewhere; but Egypt (and especially Alexandria) was a country with a strong tradition of scholarship and with a knowledge of textual criticism. Here, therefore, a relatively faithful tradition was preserved. About the beginning of the fourth century, a scholar may well have set himself to compare the best accessible representatives of this tradition, and so have produced a text of which B is an early descendant.[31]

[30] Chester Beatty Papyri, General Introduction, p. 16. Henry A. Sanders ("The Egyptian Text of the Four Gospels and Acts," HTR, XXVI [1933], 77-98) argued from the evidence of the papyrus discoveries that there was an almost complete supremacy of the Western text in the third century. Although his argument left many unconvinced, the nature of the data certainly made possible such an argument.

[31] "Hesychius and the New Testament," p. 250.

Kenyon suggested further that the homogeneous character of B throughout the NT also pointed to "scholarly recension." Since the books of the NT originally traveled as individual units and then probably in various corpi, these units and corpi quite naturally have different textual histories. In the Gospels, for example, Mark has the largest amount of variation per page of text, while John has the least. Moreover, the Western text exhibited in D has much greater variation in Luke-Acts than it does in Mark or John. Kenyon therefore concluded that the character of B, which is so homogeneous throughout the NT, implies "the exercise of editorial selection" across the various textual histories, as well as the internal editing of the various texts.[32]

Kenyon's conclusions about B became a byword in NT textual criticism. The recent text critical handbooks[33] and NT Introductions,[34] as well as articles on "trends" in

[32] The Text of the Greek Bible, p. 205.

[33] e.g., Vincent Taylor, The Text of the New Testament (London, 1961), p. 54; Metzger, The Text of the New Testament, pp. 215-216; Greenlee, Introduction, pp. 86-87.

[34] e.g., A. H. McNeile, An Introduction to the Study of the New Testament, 2nd ed. rev. C. S. C. Williams (Oxford, 1953), p. 434; Feine-Behm-Kümmel, Introduction, p. 384.

text criticism[35] and on texttypes,[36] were almost unanimous in their concurrence with Kenyon's conclusion that the Neutral text "is now generally regarded as a text produced in Egypt and probably at Alexandria under editorial care."[37]

Whereas such a recension was usually thought to be the work of one hand, more recently it has been viewed as the result of a long process. Gunther Zuntz's reconstruction of this process shows erudition as well as sensible imagination, and is worth noting in full.

> Its beginnings were inconspicuous, and roughly 150 years passed before it culminated in the 'Euthalian' edition. Prior to this final achievement, the Alexandrian correctors strove, in ever repeated efforts, to keep the text current in their sphere free from the many faults that had infected it in the previous period and which tended to crop up again even after they had been obelized. These labours must time and again have been checked by persecutions and the confiscation of Christian books, and counteracted by the continuing currency of manuscripts of the older type. None the less they resulted in the emergence of a type of text (as distinct from a definite edition) which served as a norm for the correctors in provincial Egyptian scriptoria. The final result was the survival of a text far superior to that of the second century, even though the revisers, being fallible humans, rejected some of its correct readings and introduced some faults of their own.[38]

Zuntz, however, was candid to observe that "even so,

[35] e.g., K. W. Clark, "The Effect of Recent Textual Criticism," p. 37; K. Aland, "The Present Position," p. 750.

[36] Colwell, "The Origin of Texttypes," p. 137.

[37] The Text of the Greek Bible, p. 208.

[38] The Text of the Epistles, pp. 271-272.

it must be admitted that no direct evidence attests the philological endeavors which we have inferred" (p. 272). He finally rests his argument on the acknowledged philological skill of Origen and on Clement's apparently intimate acquaintance with grammatical terminology. He concludes that "the Greek grammatical tradition and technique was among the pagan achievements by which Alexandria enriched the Christian tradition" (p. 273).

Perhaps the most significant part of Zuntz's hypothesis is his answer to the question as to how the Alexandrian copyists achieved the high quality of their texts. Against those who had suggested that it was the result of expert collation and editing of "wilder" texts, Zuntz cogently observed that such a process could only result in the "emergence of an average text of that very type" (p. 273). Rather, he maintained: "This indeed is the essential fact: somehow the Alexandrian collators must have been enabled to use manuscripts superior to those current in the second century" (p. 274). The preservation of such texts as these, Zuntz further noted, "bespeaks the conscious appreciation of the original wording as a value per se. It has already been pointed out that this is not the attitude of the believer or the theologian as such: it requires at least a touch of the philological mind" (p. 275).

Such, then, was the status of this question and the most significant hypothesis to answer it up to the discovery

of P66 and P75. Our present concern is to indicate the significance of these MSS to this question of the recensional nature of the Neutral texttype. But before so doing, a word is in order about the term "recension" itself.

Recension and Texttype. In his Où en est la critique textuelle du Nouveau Testament, Jean Duplacy has noted that the term "recension" is often used with imprecision.[39] On the one hand, it has been defined as "the text created, according to specific principles, for use in one segment of the church."[40] This is the more strict definition of the term. On the other hand it is also used for "editorial activity" of any kind where a MS shows conscious revision or correction.

As long as texttypes are considered as the work of an individual such as Lucian, Hesychius, or Origen, the first definition means the actual work of that individual in "creating" a text. In recent years, however, texttypes have been considered to be processes of transmission. When texttypes are thus considered, "recension" may have reference to the beginning of that process, its culmination, or

[39]Paris, 1959, p. 33.

[40]This is the definition used by Porter, "Papyrus Bodmer XV," p. 364, n. 7. It appears to be a translation of Duplacy's translation (Où en est, p. 33) of Paolo Sacchi, Alle origini del Nuove Testamento: Saggio per la storia della tradizione e la critica del testo (Firenze, 1956), p. 35.

any kind of editorial activity along the way. It is at this point that more precision is needed.

If in fact it is correct to speak of texttypes as processes, then the term "recension" in the strict sense of a "created text" seems to be incorrect, unless it can be demonstrated by reasonable hypothesis that the "process" had a definite beginning.[41] Otherwise it would seem to be more precise to consider our texttypes as "textual traditions" with "recensional activity," rather than as "recensions."

In the less strict sense the adjective "recensional" may be retained to refer to a MS such as P66, which shows clear signs of "editing." Whether the scribe of P66 was intending to create a definitive text for one segment of the church may never be known. What is known--presently at least--is that his text was not definitive enough to be followed closely by any other known MS. But whether definitive or not, his text is "recensional" insofar as he deliberately altered it when making corrections.

P75 and the Neutral Texttype as Recension. The analysis in Chapter V of P75 in Luke, together with Porter's

[41]Cf. the work of Metzger, "The Lucianic Recension of the Greek Bible," Chapters in the History of New Testament Textual Criticism (Grand Rapids, 1963), pp. 1-41. Metzger here argues that Lucian does in fact stand at the beginning of the Byzantine texttype. If so, then his work is recensional in the strict sense of the term.

analysis of its text in John, has given proof beyond any reasonable doubt that if the Neutral texttype is a recension in the strict sense of that term, it is not a recension created in the late third century. P75 has forever laid to rest the "Hesychian hypothesis." Furthermore, the close relationship which exists between P75 and B demonstrates that the text of B is not the late culmination of a process. Zuntz, therefore, seems to be partially in error when he speaks of the Neutral texttype as a long process with inconspicuous beginnings, which after roughly 150 years "culminated in the 'Euthalian' edition;" for that "Euthalian" edition already existed in the second century in the text of P75.[42] The only "process" involved between the time of P75 and B is that of carefully preserving a given text. Such activity as this is not "recensional" in any sense of that term.

Moreover, it is important to note from the analysis in Chapter V that the same essential relationship between P75 and B exists in both Luke and John. This means that the Neutral texttype existed in the second century across two distinct textual histories. Therefore, if the homogeneous nature of this texttype is due to good "selection" as well as good "recension," as Kenyon argued, then such

[42]The assumption here of course, as with Zuntz, is that B best represented that "Euthalian" edition in the fourth century. See supra, p. 121, n. 3.

selection also had to have taken place in the second century.

Finally, and quite significantly, it may be shown by the scribal quality of P75 that this MS itself was not that recension. Although the number of scribal errors in the text is minimal, those which do exist are of such nature that one can be certain that we have here a copyist, not a recensor. Both the large number of uncorrected errors (approximately 76) and the fact that the great majority of the corrections are of obvious scribal errors point to such a conclusion. As Colwell has pointed out:

> In P75 the text that is produced can be explained in all its variants as the result of a single force, namely the disciplined scribe who writes with the intention of being careful and accurate.[43]

It may be concluded quite positively, therefore, that the so-called "Euthalian" edition of the Neutral texttype was <u>already in existence in Egypt in the second century</u>. This does not mean that it was necessarily the "dominant" text of Egypt--indeed, the other papyri suggest quite the opposite--but it does mean that the texttype <u>per se</u> existed; and if the relationship of B ℵ L C Ξ 33 etc. can be called a texttype at all, then P75 is the earliest known member of this texttype--and it is a full-fledged

[43]"Scribal Habits," p. 381.

member.[44]

The question which must be asked, then, is whether the Neutral texttype is recensional at all. If so, there

[44]The emphasis here is directed toward what appears to be a curious conclusion on the part of Aland in his article, "The Significance of the Papyri," pp. 336-337. He acknowledges that "P75 shows such a close affinity with Codex Vaticanus that the supposition of a recension of the text at Alexandria, in the fourth century, can no longer be held." But then he goes on to suggest that the fourth century Alexandrians did "apparently . . . take those manuscripts which they regarded as reliable--for Luke and John a manuscript such as P75--and to correct text errors and corruptions or what they thought to be such." But this seems to fail to acknowledge how close the relationship between P75 and B actually is; for it is at least as close as that which exists between the second level of relationships in Family 1. It seems curious to this writer that one may speak easily of a B ℵ text, as if this represented a textual monolith, yet feel that some sort of "revision" transpired between the text of P75 and B, whose relationship is so close that ℵ is a distant cousin in comparison.

This whole question seems to be obscured further by Aland when he next suggests that: "Of course, one can speak of an Egyptian or an Alexandrian text-form, as well as of an Antiochian or Byzantine text-form. . . . These are, it seems to me, the only text-types which may be regarded as certain, and that only since the fourth century. . . . <u>It is impossible to fit the papyri, from the time prior to the fourth century, into these two text-types</u>, to say nothing of trying to fit them into other types, as frequently happens. The simple fact that all these papyri, with their various distinctive characteristics, did exist side by side, in the same ecclesiastical province, that is, in Egypt, where they were found, is the best argument against the existence of any text-types. . . ." Italics mine.

This seems not to take the witness of P75 seriously. I am inclined to agree with Colwell, when he suggests that "in dating texttypes, what is needed is a datable witness to the type, not only of some of its readings" ("The Origin of Texttypes," p. 138). P75 is such a datable witness, and not merely to some readings, but practically to the whole structure. If the term texttype is to mean anything at all, then P75 is a member of a texttype--and is so in the second century.

seem to be only two alternatives. Either it was a recension created in the second century, or else it was the culmination of a process, but a process which had very little time to develop. In either case the text, as Zuntz has argued, almost certainly had to be "made" in a "philologically conscious" center such as Alexandria.

The final question to be asked in this study is whether historical probability favors either of these two alternatives, or whether it favors a third alternative--that the Neutral texttype is a carefully preserved tradition and not a recension at all.

Origen and the Neutral Texttype as Recension. As noted above, Zuntz argued that "the very existence, amid the welter of 'wild texts', of manuscripts of a pure type bespeaks the conscious appreciation of the original wording as a value per se." Such an attitude, he reflected, was not necessarily required of a believer as such, but it did require "at least a touch of the philological mind."[45] The existence of such a philological mind in the church of Alexandria has been posited chiefly on the well-known mastery of the philological tradition on the part of Origen.

Two things, however, should be noted in this regard. In the first place, P75 and Origen have, in the Gospel of

[45]Zuntz, The Text of the Epistles, p. 275.

John, closely related texts.[46] This means that, since P75 antedates Origen, he is merely witnessing to this text; he is not responsible for it. The philological tradition, therefore, capable of creating such a text--if indeed there was such a "creation"--had to have been a part of the church of Alexandria before Origen.[47]

Secondly, Metzger has recently analyzed the "Explicit References in the Works of Origen to Variant Readings in New Testament Manuscripts."[48] His conclusions are important to the argument of this study:

> He was an acute observer of textual phenomena but was quite uncritical in his evaluation of their significance. In the majority of cases he was content merely to make the observation that certain other copies present a different reading, without indicating his preference for one or the other variant. This tantalizing nonchalance is so unlike his careful procedure in dealing with the Greek text of the Old Testament that some special explanation must be sought. . . .

[46]This is based on a personal collation of P75 and the text of John in Origen's Commentary of John (A. E. Brooke, ed., The Commentary of Origen on S. John's Gospel, 2 vols. [Cambridge, 1896]). See also R. V. G. Tasker, "The Text of the Fourth Gospel Used by Origen in His Commentary on John," JTS, XXXVII (1936), 146-155; and K. W. Kim, "Origen's Text of John in his On Prayer, Commentary on Matthew, and Against Celsus," JTS, n.s. I (1950), 74-84.

[47]Zuntz in fact has so concluded: "The conclusion is almost inescapable that already in the latter half of the second century the Alexandrian bishopric possessed a scriptorium, which by its output set the standard for the Alexandrian type of Biblical manuscripts" (The Text of the Epistles, p. 273).

[48]In Biblical and Patristic Studies, ed. J. N. Birdsall and R. W. Thomson (Freiburg, 1963), pp. 78-95.

> On the whole his treatment of variant readings is most unsatisfactory from the standpoint of modern textual criticism. He combines a remarkable indifference to what are now regarded as important aspects of textual criticism with a quite uncritical method of dealing with them. (Pp. 93-94)

We may conclude two things therefore about Origen: (1) In the Gospel of John he is a witness to the Neutral texttype; but as such he represents the "preservation" of such a type of text, not its "recension." (2) In contrast to his work on the Old Testament, Origen never shows a concern for a "critical text" of the New Testament writings.

If such an acknowledged "textual expert" as Origen showed no particular interest in "scholarly recensional activity" in the early third century, one may well ask whether historical probability favors the existence either of the person or the incentive to create a text on the principles of scholarly recension in the second century. The evidence seems rather to point to "careful preservation," probably with occasional stylistic changes, as the true product of the Alexandrian philological <u>expertise</u>.

<u>P66 and the Neutral Texttype as Recension</u>. The tentative conclusion as to the non-recensional character of the Neutral texttype based on the evidence of P75 and Origen is further substantiated by the evidence from our analysis of P66. The primary importance of the MS at this point is in the corrections to its text; for herein is our earliest piece of actual historical evidence in which

recensional activity is clearly present.

Our analysis of the corrections of P66 led to this unmistakable conclusion: When one does find recensional activity in Egypt at the end of the second century, such activity is not guided by apparent controls, it is not the work of "scholarly" recension. Furthermore, the nature of the corrections does not point to concern over the preservation of the original text. Here, quite in contrast to P75, but in keeping with the general attitude of Origen, one has no apparent concern for the original wording per se, but for the best "sense" of the text.

This evidence from P66 of course does not mean that recensional activity of another kind did not exist. But it does give direct evidence of one kind that did in fact exist--and at a very early date and probably in Alexandria.[49]

The contribution of "Alexandrian philological know-how," therefore, appears to have found its best expression in the careful preservation of a given text (P75 and B). Such preservation is probably guided by the "conscious

[49]This is conjecture, of course. It is based on the fact that the calligraphy of the MS is of such high quality and that the corrections were made from a second MS, which may indicate the work of a scriptorium. Cf. Colwell, "Scribal Habits," p. 382: "P66 gives the impression of being the product of a scriptorium, i.e. a publishing house. It shows the supervision of a foreman, or of a scribe turned proofreader."

appreciation of the original wording as a value per se." But when one finds actual recensional activity, even in Egypt at an early date, it does not differ markedly from the kind of recensional activity one finds at a later date in the process of textual transmission called the Byzantine texttype.

The Neutral Texttype and the "Original Text". The combined evidence of the "carefully preserved text" of P75, the "non-scholarly recension" of P66, and the lack of "editorial" concern on the part of Origen seems to point to one conclusion: The Neutral texttype does not represent a recension but rather one form of preservation of the original text of the NT.

This does not mean, however, that it is a necessarily "pure" form of preservation. The quality of preservation which is found in this texttype may only be demonstrated by a careful, direct comparison, based on the principles of reasoned eclecticism, of the MSS of this tradition with other MSS and textual groups at all points of variation over a large section of text. A study of this kind, similar to that of Zuntz for P46 and of Sakae Kubo for P72 and B,[50] appears to be the next major task called for in regard to P75 and B. Although such a study is beyond the compass

[50] P72 and the Codex Vaticanus (Salt Lake City, 1965). (Studies and Documents, No. 27)

of this present work, some "consensus" suggestions as to the generally excellent quality, and therefore "relatively pure" form of preservation, of the primary witnesses of the Neutral texttype are in order.

1. The analysis of the text of P66 in Chapter IV, limited though it was in the number of variants analyzed, indicated that in the great majority of instances the text of P75 B reflected a superior text; and this superior text was usually considered most likely to represent the Johannine original.

2. The work of Kubo on P72 and B in I Peter, II Peter, and Jude also indicated that the Neutral texttype preserves a generally superior text. He concluded, similarly to our tentative suggestions as to the relationship of P75 and B, that where they differ (apart from singular readings) "P72 as a whole has a text superior to that of B" (p. 152). But, he continued, "in saying this, we must be aware that the comparative quality of the text of B as a whole is not affected" (ibid.). His final conclusion was that "where P72 and B agree in their basic text, their common text is almost always superior to any other opposing combinations" (p. 154).

3. A collation of the major early Greek MSS with some of the critical texts of the past century indicates that the consensus of textual criticism far more often favors the text found in P75 and B than that found in any

other single MS or textual tradition.

Such a collation of the texts of Westcott-Hort, Bover, von Soden, Nestle-Aland and the NEB at the 70 variation-units in Luke 10 yielded the following significant items:

(a) The highest percentage of agreement with any ancient MS was between Westcott-Hort and B (90%).

(b) The lowest percentage of agreement of any of the critical texts with B was 74% (von Soden).

(c) The highest percentage of agreement between any of the critical texts and a MS outside the Neutral tradition was between Bover and D (55%).

Similar analyses such as this by K. W. Clark[51] and K. Aland[52] indicated similar results. From their results both Clark and Aland concluded that we are still under the dominance of the Neutral text. Perhaps so, but it may also mean nothing more than that even in a text chosen verse by verse, under eclectic principles, such a text will look more like that of P75 B than of other MSS simply because this MS tradition has more faithfully preserved a good text than the others.[53]

[51]"The Effect of Recent Textual Criticism," pp. 30-37.

[52]"The Present Position," pp. 718-722.

[53]Consensus, of course, is not a foolproof guide to general excellence, but it does indicate the high esteem

If these various judgments are correct as to the comparatively excellent quality of text found in the Neutral MSS, then we may make the following general conclusion about this texttype: The MSS of the Neutral tradition, rather than reflecting careful editing, reflect a "relatively pure" form of preservation of a "relatively pure" line of descent from the "original" text of the NT.

Although this conclusion sounds suspiciously Hortian, it is so only incidentally. The chief concern here is not with the validity of the Hortian textual theory, but rather with the validity of the current method of "reasoned eclecticism" which tries to use a balanced judgment based on both external and internal criteria but relying exclusively on neither. To the question of the validity of this method we now turn by way of conclusion.

III. CONCLUSIONS: "REASONED" ECLECTICISM AS A VALID TEXT CRITICAL METHOD

In the Introduction to this study, it was noted that the chief cause of unrest in current textual criticism was the sense of need for a new, valid method. A "new" method was called for because (1) the "old" method had basic

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with which this textual tradition has been regarded. Even Kilpatrick, who is more willing than others to lay aside MS evidence in favor of internal evidence, has acknowledged: ". . . the Alexandrian text and especially B are our best authorities" ("Western Text and Original Text in the Gospels and Acts," p. 36).

limitations which inherently condemned it as a total method and (2) the "current" method, in spite of new discoveries and its rejection of the "old" method, resulted in a text which for all practical purposes was indistinguishable from that of the "old" method. The dilemma of the current situation was that both texts--that of the "old" and the "current"--had dominantly "Neutral" features. For Westcott-Hort this was no problem; the Neutral text was considered "neutral." For current criticism this was an anomaly; for the Neutral text at best was considered to be a well-edited text of the third century.

The thesis of this study is that the "current" method, namely "reasoned" eclectism, is in fact a valid method, and this for the following reasons:

1. The analysis of P66 and P75, and the conclusions in this chapter, indicate that if eclecticism is a valid method it must be of the "less thoroughgoing" or "reasoned" type, rather than of the "rigorous" type found in the work of Kilpatrick.

2. The "Hortian face" of our resultant text--a major cause of unrest--is quite incidental to whether or not the method is valid. A text which more often has Neutral readings than readings from other MSS and texttypes does not necessarily mean that our method is under the <u>dominance</u> of this texttype. It may mean that Hort, in spite of the limitations of genealogy, was essentially on

the right track. Rather than expressing alarm, as does Aland, that in spite of so many advances in the past 75 years our resultant text is "Hortian," perhaps we should express wonder that Hort, without our discoveries and advances, reveals such balanced judgment.

3. The analysis of P66 and P75 in this study has indicated that another major cause of unrest over the current method--although it is again unrest over the results rather than the method itself--has been removed, namely the recensional nature of the Neutral texttype. The combined witness of these two MSS suggests that the Neutral texttype as a recension, if not impossible, is at least improbable.

4. The conclusion of this study as to the "relatively pure line of descent" of the Neutral MSS is not a return to genealogy. It is rather an attempt to evaluate the place of this textual tradition as "external evidence" in the eclectic method. The fact that all analyses of this textual tradition have revealed a number of secondary readings means that one cannot simply follow the Neutral text wherever it leads. There must be fully as much emphasis placed on "relatively" as on "pure;" but, by the same measure, one should be wary of rejecting readings of this texttype because they are allegedly "recensional."

5. The place of the Neutral textual tradition, as it has been evaluated in this study, in the eclectic method as a whole may be illustrated from the following general

guidelines: (It should be noted that these are "illustrations" of the method, not necessarily rules always to be followed.)

A. The full combination of the best of external evidence, i.e. the Neutral MSS plus other early and widely distributed witnesses, and the best of internal evidence, i.e. the reading which best explains the others, is to be preferred. This judgment, made by Hort, continues to find general acceptance.

B. The combination of Neutral witnesses, with or without other support, and the canon <u>ardua lectio potior</u> is usually to be preferred. An example of this is the argument given above (p. 243) for the word order αυτου οι μαθηται in John 12:16.

C. The reading of a good Neutral MS, which has secondary Neutral support and other non-aligned support, when that reading best explains the others, is to be preferred.

An example of this is the omission in John 9:38-39 of ο δε εφη· πιστευω, κυριε· και προσεκυνησεν αυτω. και ειπεν ο Ιησους by P75 ℵ* W b l bo^{Q}. Besides the combination of this external evidence, the following arguments support the omission as original: (1) Piety would add such words; there is no explanation for their omission, not even by scribal error. (2) The expression ο δε εφη is non-Johannine. Both the use of ο δε for the continuation of

narrative and the verb εφη are rare in John; their combination is therefore doubly peculiar. (3) These words fit neither the immediate context of John nor the greater context, where this type of worship comes at the climax of the Gospel in the words of Thomas.

D. When all other considerations are equal, the reading of the Neutral texttype, especially when it has other non-aligned support, is to be preferred, principally on the basis of the "relative purity" of this textual tradition. This is especially true at "insignificant" points of variation; but it may also be true at such variations as the "seventy or seventy-two" in Luke 10:1 and 17.

E. When there is good non-Neutral MS support for the <u>ardua lectio</u> and it best explains the reading found in the Neutral MSS, heavy emphasis should be put on the <u>relative</u> "purity" of the Neutral tradition. In other words, the Neutral tradition is probably secondary.

An example here is the ουκ αναβαινω of ℵ D pc it bo sy^c in John 7:8, which is to be preferred to the ουπω αναβαινω of the majority.

F. A reading which best fits an author's style, or the context, and which best explains the other readings, will often be preferred against strong external attestation. When such occurs, however, the internal arguments must be particularly strong. Some of the Lucan "Western non-interpolations" still seem to be preferred on this canon.

Another example at this point is the reading ο εκλεκτος of $P5^{vid}$ ℵ* 77 218 b e ff^2 $sy^{c.s}$ (a sa) against the ο υιος of the rest in John 1:34. This reading seems to be preferred for the following reasons:

(1) The change, whichever direction it took, is almost certainly of doctrinal motivation. It seems more likely that "orthodoxy" altered what may have been a basis for heretical argument, than that "heretics" should alter the text only at this one point in the Gospel--unless, of course, "heresy" considered this confession to be important only at Jesus' baptism.

(2) The author himself uses a full complement of Christological titles in his homologia. In the mouths of different witnesses are the titles ο αμνος (1:29), ο χριστος (1:41), ο βασιλευς του Ισραηλ (1:49), ο σωτηρ του κοσμου (4:42), ο προφητης ο ερχομενος εις τον κοσμον (6:14), ο αγιος του θεου (6:69), ο χριστος ο υιος του θεου (11:27). Two things should be noted about these confessions. First, they are always appropriate to the situation and to the people making the confession. Secondly, it will be noted that no one of these is ever repeated as confessions in the Gospel except at 11:27 (which is also the basic homologion of the Gospel [20:31]). It is therefore quite likely that the author himself used ο εκλεκτος at this appropriate place in the Gospel. Whereas the other confessions, although soon to pass out of the church's

confessional life, were not Christologically difficult, ο εκλεκτος had clear Ebionite implications and therefore was probably changed in the interest of John's basic confession.[54]

Finally, two words of caution should be raised to the eclectic critic who has "Hortian" tendencies, i.e., the tendency to adopt a Neutral reading on the basis of a greater emphasis on MS evidence than on internal questions.

1. One must be aware of the problem of circularity in his argument. This is the problem of arguing for the Neutral MSS as "best" on the basis of internal arguments at given readings, and then arguing for the same readings as "preferred" because they have the "best" support.

2. One must be aware of the danger of prejudging a reading on the basis of preference for certain MSS. The fact that <u>all</u> MSS have some errors in their text means that one must hear all the evidence before a choice is made.

This brief presentation of some guidelines for "reasoned" eclecticism does not offer a <u>new method</u>; nor has that been the intention of this study. The purpose here

[54]Vernon H. Neufeld (<u>The Earliest Christian Confessions</u> Grand Rapids, 1963) dismisses this probably Johannine confession in a footnote with the words: "The meaning, however, is practically the same" (p. 73, n. 2). To the author of the Gospel this may have been true, but it overlooks the clearly doctrinal implications of the variant.

has been to demonstrate that the recent papyrus discoveries, P66 and P75, tend to support "reasoned" eclecticism as a valid method. Colwell's observation of the current situation seems to be true: "The best New Testament must be chosen verse by verse."[55] Rather than search for a new method, the present methodological task would seem to be the implementation and refinement of the current, valid method.

[55] What Is the Best New Testament? (Chicago, 1952), p. 72.

APPENDICES

APPENDIX I

VARIATION-UNITS AND SINGULAR READINGS IN JOHN 4

I. Variation-units in John 4. The following list includes only those units of variation where at least two of the early MSS agree against the rest. Therefore, only the MSS involved in the discussion in Chapter II are cited, along with the TR. The top reading in each instance is that of Nestle-Aland (25th edition).

4:1 ο κυριος P66^{c} P75 B A C W TR
ο Ιησους P66* ℵ D

4:1 η Ιωαννης P66 P75 ℵ C D TR
Ιωαννης B* A W

4:2 Ιησους αυτος P66 P75 B ℵ C W TR
αυτος Ιησους A D

4:3 παλιν P66 P75 ℵ C D W TR
omit B A

4:5 ο P75 B ℵ A TR
ου P66 C D W

4:5 τω Ιωσηφ P66 P75 B ℵ
Ιωσηφ A C D W TR

4:9 ου γαρ συγχρωνται Ιουδαιοι Σαμαριταις
P66 P75 B A C W TR
omit ℵ* D

4:11 omit P75 B
η γυνη P66 A C D W TR
εκεινη ℵ*

4:11 ποθεν ουν P66 P75 B A C TR
και ποθεν W
ποθεν ℵ D

4:12 εδωκεν B ℵ A D W TR
δεδωκεν P66 P75 C

4:14 ος δ αν πιη P66 P75 B A C (W) TR
ο δε πινων ℵ* D

4:14 διψησει P75 B ℵ A D (C lac)
διψηση P66 W TR

4:14 δωσω P66 P75 B A TR
εγω δωσω ℵ D W

4:15 διψω P66c P75 B ℵ A C W TR
διψησω P66* D

4:15 διερχωμαι P66 ℵ*
διερχομαι P75 B
ερχωμαι A C D W TR

4:16 omit P66 P75 B C*
Ιησους ℵ* A
ο Ιησους ℵc D W TR

4:17 ειπεν A D W TR (ℵ* lac)
ειπεν αυτω P66 (P75) B C

4:17 ουκ εχω ανδρα P66 P75 B A W TR
ανδρα ουκ εχω ℵ C* D

4:17 εχω P66 P75 B A C W TR
εχεις ℵ D

4:21 πιστευε μοι γυναι P66 P75 B ℵ C* W
γυναι πιστευσον μοι A (D) TR

4:23 προσκυνουντας αυτον P66c P75 B A C D W TR
προσκυνουντας αυτω P66* ℵ*

4:24 προσκυνουντας ℵ* D*
προσκυνουντας αυτον P66 P75 B A C W TR

4:24 δει προσκυνειν P66 P75 B A C W TR
προσκυνειν δει ℵ* D

4:25 αναγγελει P66 P75 B A C TR
αναγγελλει ℵ* D W

4:25 απαντα P66 P75 B ℵ C* W
παντα A D TR

4:27 επι τουτω P66 P75 B A C W TR
εν τουτω ℵ* D

4:27 ειπεν P66 P75 B A C W TR
ειπεν αυτω ℵ D

4:29 α B ℵ C*
οσα P66 P75 A D W TR

4:30 εξηλθον P75 B A
εξηλθον ουν P66 ℵ W TR
και εξηλθον C D

4:31 εν τω P66 B ℵ C* D
εν δε τω P75 A TR
και εν τω W

4:34 ποιω ℵ A TR
ποιησω P66 P75 B C D W

4:35 ετι P66 B ℵ A C W TR
omit P75 D

4:36 ο σπειρων P66 P75 B C W
και ο σπειρων ℵ A D TR

4:37 αληθινος B C* W (P75 lac)
ο αληθινος P66 ℵ A D TR

4:38 απεστειλα P66 P75 B A C W TR
απεσταλκα ℵ D

4:38 ο ουχ P66 P75 B ℵ A C TR
ουχ D* W

4:39 α P75 B ℵ C*
οσα P66 A D W TR

4:42 τε P75 B A C W ℵ^{c} TR
δε P66 D
και ℵ*

4:42 οτι P66 P75 ℵ A C D TR
omit B W

4:42 την σην λαλιαν P66 A C W TR
την λαλιαν σου P75 B
την σην μαρτυριαν ℵ* D

4:42 αυτοι P66 P75 B A C W TR
αυτου D
παρ αυτου ℵ

4:42 omit P66 P75 B ℵ C* W
ο χριστος A D TR

4:45 οτε P66 P75 B A C W TR
ως ℵ* D

4:45 οσα P66 P75 B A C W
α ℵ* D TR

4:46 και ην P66 P75 B A C W TR
ην δε ℵ D

4:47 Ιησους P66c P75 B A C D W TR
ο Ιησους P66* ℵ

4:47 απηλθεν P66 P75 B A D W TR
ηλθεν ℵ* C

4:50 επιστευσεν P66 P75 B ℵ D W
και επιστευσεν A C TR

4:50 ον ειπεν αυτω ο Ιησους (P75) B A C
ω ειπεν αυτω ο Ιησους P66 D W TR
του Ιησου ℵ*
του Ιησου ον ειπεν αυτω ℵc

4:51 οι δουλοι υπηντησαν ℵ (P66 P75 B A C TR)
υπηντησαν οι δουλοι D (W)

4:51 οι δουλοι ℵ D
οι δουλοι αυτου P66 P75 B A C W TR

4:51 omit P75 B
και απηγγειλαν P66 A C W TR
και ηγγειλαν ℵ D

4:51 λεγοντες P66 P75 B A C W TR
omit ℵ D

4:51 ο παις αυτου P66* P75 B ℵ A C W
ο υιος σου P66c D
ο παις σου TR

4:52 παρ αυτων P66 ℵ A C D W TR
εκεινην P75 B

4:52 ειπαν ουν P66^{c} P75 B C W
ναι ειπαν ℵ A D TR
ειπαν P66*

4:53 πατηρ P75 B ℵ A D W TR
πατηρ αυτου P66 C

4:53 εκεινη P75 B ℵ* C
εν εκεινη P66 A D W TR

4:53 ο υιος P66 P75 B ℵ A C
οτι ο υιος D W TR

4:54 τουτο δε P66 P75 B C* W
τουτο ℵ A D TR

4:54 δευτερον σημειον εποιησεν P66 B A C D TR
δευτερον εποιησεν σημειον ℵ W
εποιησεν δευτερον σημειον P75

II. Singular (and sub-singular) readings in John 4. The first items listed for each MS are singular readings; the second items are variants where the given MS has versional support.

A. Papyrus Bodmer II (P66)

4:6 εκαθιζετο l. εκαθεζετο

4:6 τη γη l. τη πηγη (cum 1241)

4:9 αιτεις πειν l. πειν αιτεις

4:12 om. οι ante υιοι

4:14 πηγη εν αυτω l. εν αυτω πηγη

B. Papyrus Bodmer XV (P75)

4:17 λεγει l. ειπεν

4:18 ειπας l. ειρηκας

4:37 omit verse

4:41 πλειον l. πλειους

4:47 om. προς αυτον

4:54 εποιησεν δευτερον σημειον 1. δευτερον σημειον εποιησεν

C. Codex Vaticanus (B)

4:40 συνηλθον ουν 1. ως ουν ηλθον

4:52 αυτην 1. αυτον (cum Λ)

D. Codex Sinaiticus (ℵ)

4:11 εκεινη 1. η γυνη (or omit)

4:12 οστις 1. ος

4:12 αυτος και 1. και αυτος

4:14 om. αυτω 2°

4:15 ωδε 1. ενθαδε

4:17 om. και ειπεν

4:19 om. κυριε (cum 245)

4:20 om. ο τοπος (cum 348)

4:24 αληθειας 1. και αληθεια

4:42 και 1. τε

4:46 ηλθαν 1. ηλθεν

4:47 add ουν post απηλθεν

4:53 om. ο Ιησους

4:7 add τις ante γυνη (1187 b j r^1 $sy^{s.c}$)

4:18 αληθως 1. αληθες (c f q r^1 vg)

4:27 επηλθαν 1. ηλθαν (e j q r^1)

4:33 λεγουσιν 1. ελεγον (b r^1)

4:39 om. εις αυτον (482 a e)

4:40 ημερας δυο l. δυο ημερας (sa bo arm)

4:42 αληθως ουτος εστιν l. ουτος εστιν αληθως (sa bo sy^c)

4:45 οι εωρακοτες παντα l. παντα εωρακοτες (a b e f sa bo)

4:45 εληλυθεισαν l. ηλθον (it vg)

4:47 om. ουτος (sy^c)

4:49 τον παιδα l. το παιδιον (b d e ff^2 l q r^1)

4:50 του Ιησου l. ον(ω) ειπον αυτω ο Ιησους (sa bo sy^c)

E. Codex Bezae (D)

4:11 υδωρ ζων l. το υδωρ το ζων (cum 49 91)

4:12 om. αυτου post θρεμματα

4:14 om. μη

4:33 εν εαυτοις l. προς αλληλους

4:36 χαρη l. χαιρη

4:38 εκοπιασατε l. κεκοπιακατε bis

4:45 εξεδεξαντο l. εδεξαντο

4:46, 48 βασιλισκος l. βασιλικος (cum 182)

4:51 υπηντησαν οι δουλοι αυτω l. οι δουλοι υπηντησαν αυτω

4:9 συ Ιουδαιος ων πως l. πως συ Ιουδαιος ων (it $sy^{s.c}$ sa)

4:9 om. ουσης (j arm)

4:11 ουδε l. ουτε ($sy^{s.c}$ bo)

4:19 om. συ (a b e ff^2 j l r^1)

4:21 τουτω τω ορει l. τω ορει τουτω (a b e r^1 sy^s)

4:28 η γυνη την υδριαν εαυτης l. την υδριαν αυτης η γυνη (b ff^2 l q r^1 sa arm)

4:29 εκεινος l. ουτος (q)

4:33 δε l. ουν (a b q r^1)

4:36 και ο θεριζων ομου χαρη l. ομου χαιρη και ο θεριζων (sy$^{s.c.p}$ arm aeth)

4:37 εστιν ο λογος ο αληθινος l. ο λογος εστιν αληθινος (301 482 aur a b c f ff^2 l q)

4:45 om. εν (e)

4:51 add αυτω post ηγγειλαν (b)

F. Codex Alexandrinus (A)

4:26 om. ο ante Ιησους

G. Codex Ephraemi rescriptus (C)

4:2 om. γε

4:40 προς l. παρ

4:47 καταβας l. καταβη και

H. Codex Washingtonianus (W)

4:11 το φρεαρ εστιν βαθυ και ουτε αντλημα εχεις l. ουτε αντλημα εχεις και το φρεαρ εστιν βαθυ

4:11 και ποθεν l. ποθεν ουν

4:11 εστιν l. εχεις 2^o

4:12 add το ζων post φρεαρ

4:14 add δε post ος δ αν

4:27 add γε post μεντοι

4:31 και εν l. εν or εν δε

4:45 om. αυτοι

4:47 ηκεν l. ηκει

4:48 om. ο ante Ιησους

4:51 υπηντησαν αυτω οι δουλοι αυτου l. οι δουλοι υπηντησαν αυτω

4:6 add δε post ωρα (b)

4:7 add και ante ερχεται (a b e ff^2 l q r^1 sy$^{s.c}$)

4:23 add εν πνευματι post αυτον (a b)

4:29 om. μοι (ff^2)

4:52 om. αυτω (a b sa)

APPENDIX II

CORRECTIONS OF P66 WHERE THE ORIGINAL TEXT (P66*) HAS SINGULAR OR SUB-SINGULAR READINGS

In the following list of readings only those corrections are included in which the readings of both P66* and $P66^c$ are grammatically and contextually possible. In each case the reading on the left is that of P66*; the reading on the right is that of $P66^c$. Any other witnesses which agree with P66* follow the first reading in parentheses.

1:49 ραββι, αληθως συ ει (1241)] - αληθως

2:2 εκληθη δε (440 579 1071 aur f j l q)] + και

2:13 και εγγυς δε] - δε

2:15 και τα προβατα] τα τε προβατα

2:20 και εν τρισιν ημεραις] και συ εν τρισιν ημεραις

2:25 περι ανθρωπου (bo^Q)] περι του ανθρωπου

3:2 εαν μη ο θεος (L 239)] εαν μη η ο θεος

3:19 φως (472)] το φως

3:21 ο ποιων] ο δε ποιων

3:31 εκ της γης εστιν] + και εκ της γης λαλει

3:31 ο ων εκ του ουρανου] ο εκ του ουρανου ερχομενος

4:6 εκαθιζετο] εκαθεζετο

4:6 επι τη γη (1241)] επι τη πηγη

4:9 αιτεις πειν] πειν αιτεις

4:12 υιοι] οι υιοι

4:42 αυτος (053 r^{1} sy^{c})] ουτος

5:2 η εστιν λεγομενα] η επιλεγομενα

5:2 Βηδσαιδαν] Βηδσαιδα

5:5 ετη $\overline{\lambda\eta}$] $\overline{\lambda\eta}$ ετη

5:6 εχει χρονον] ηδη εχει χρονον

5:22 ου (1241)] ουδε

5:36 ταυτα] αυτα

5:43 εγω δε] - δε

6:1 Γαλιλαιας] + της Τιβεριαδος

6:9 τι εστιν ταυτα (473 e)] ταυτα τι εστιν

6:42 οτι] ουχ

6:52 ουτος δουναι] + ημιν

6:60 μαθητων] + αυτου

6:64 πιστευσουσι] πιστευουσι

7:18 πεμψαντος με] πεμψαντος αυτον

7:28 εμε οιδατε (sa $sy^{s.c}$ aeth)] καμε οιδατε

7:37 της μεγαλης εορτης] τη μεγαλη της εορτης

7:44 επεβαλλεν (131)] επεβαλεν

8:28 εδειξεν μοι] εδιδαξεν με

8:40 λελαληκεν] λελαληκα

8:46 πιστευετε] + μοι

8:48 ελεγομεν (71 249 251)] λεγομεν

9:8 γειτονες αυτου] - αυτου

9:10 σου ηνεωχθησαν] ουν ηνεωχθησαν σου

9:30 και ειπεν ο ανθρωπος] ο ανθρωπος και ειπεν αυτοις

9:39 κοσμον (1071 1241 1293)] + τουτον

10:4 εκβαλη παντα] παντα εκβαλη

10:7 ειπεν (e)] + ουν

10:33 τον θεον] - τον

10:38 πιστευσητε (1200 1354)] πιστευητε

11:2 και αδελφος ην Λαζαρος ασθενων] ο αδελφος Λαζαρος ησθενει

11:3 απεστειλεν ουν Μαρια προς αυτον λεγουσα] απεστειλαν ουν αι αδελφαι προς αυτον λεγουσαι

11:5 αδελφην] + αυτης

11:7 λεγει αυτοις] λεγει τοις μαθηταις

11:21 κυριον] Ιησουν

11:34 ερχου ιδε] κυριε ερχου και ιδε

11:54 λεγομενην] + πολιν

12:1 πεντε ημερων] εξ ημερων

12:2 εποιησεν (13 122 bo)] + ουν

12:2 εις] + ην

12:3 επληρουτο] επληρωθη

12:7 Ιησους] ο Ιησους

12:16 εν αυτω] επ αυτω

12:26 εστιν] εσται

12:37 ταυτα] τοσαυτα

12:45 θεωρει και] - και

13:15 υποδειγμα (472 700)] + γαρ

13:16 αποστολος] + μειζον

13:20 λαμβανει και] - και

14:2 αν ειπον] ειπον αν

14:23 παρ αυτον] προς αυτον

14:23 εισελευσομεθα] ελευσομεθα

15:3 εν υμιν] - εν

15:10 τηρητε] τηρησητε

15:10 αγαπη (e)] + μου

15:16 εθηκα] + υμας

15:19 του τουτου κοσμου] του κοσμου

15:22 αμαρτιας] + αυτων

15:25 νομω] + αυτων

16:7 προς υμας] + εαν δε πορευθω πεμψω αυτον προς υμας

17:11 ονοματι μου] ονοματι σου

17:11 μοι] + ινα ωσιν εν καθως ημεις

17:12 ονοματι μου] ονοματι σου

17:12 αυτων] εξ αυτων

17:19 ωσιν (544 a b c e)] + και

18:2 μαθηταις] + αυτου

18:5 Ιουδας] + ο παραδιδους αυτον

18:12 υπηρεται] οι υπηρεται

18:15 μαθητης] + ο δε μαθητης εκεινος ην γνωστος τω αρχιερει

19:14 ωρα] + ην ως

19:17 πα]ραλ[αβοντες] αυτον [απηγαγο]ν] + και βασταζων εαυτω τον σταυρον εξηλθεν

19:28 τετελεσται] + ινα τελειωθη η γραφη

APPENDIX III

DISAGREEMENTS BETWEEN P75 AND B IN LUKE

The following list of disagreements includes only those variants which are grammatically and contextually possible. Excluded, therefore, are such "nonsense" readings as ισχυν l. ιχθυν in 11:11, where the following clause makes the ισχυν contextually impossible, and the ερχεται l. ερχονται in 23:29, where the plural subject makes ερχεται impossible.

Also excluded are purely orthographical disagreements--although differences in the spelling of proper names are included--and readings where the text of P75 is purely conjectural. Comments on some of these excluded conjectural readings follow the main list.

In each case the reading on the left is that of P75 and the reading on the right that of B. (C = Corrector)

3:20 χ[αι κατ]ε[κ]λεισεν] - και

3:22 πνευμα] το πνευμα

4:35 εξ αυτου] απ αυτου

4:35 εξ αυτου] απ αυτου

4:41 λ]ε̣γε̣ι̣ν] λαλειν

5:1 και εγενετο] εγενετο δε

5:2 δυο πλοια] πλοια δυο

6:3 ο Ιησους] Ιησους

6:25 ουαι υμιν 2°] - υμιν

6:28 υμ̣ι̣ν] υμας

6:38 αν]τιμ̣[ετρη]θη̣[σεται] μετρηθησεται C αντιμ.

6:41 τι] τι δε

6:49 την οικιαν] - την

7:6 αυ]τω λ̣ε̣γων] λεγων αυτω

7:22 και χωλοι C -και] -και

8:5 ο μεν] α μεν

8:7 αυτα] αυτο

8:9 η παραβολη] παραβολη

8:13 ουτοι] αυτοι C ουτοι

8:20 μητηρ] + σου

8:21 αυτον] αυτους

8:22 και 1°] + αυτος

8:22 ανεβη] ενεβη

8:27 ανηρ τις] τις ανηρ

8:28 υιε] Ιησου υιε

8:29 υπο] απο

9:1 αυτοις δυναμιν] δυναμιν αυτοις

9:9 εσ[τιν] + ουτος

9:12 τους οχλους] τον οχλον

9:18 λεγουσιν οι οχλοι] οι οχλοι λεγουσιν

9:28 Ιακωβο[ν και Ιω]ά[νην] Ιωανην και Ιακωβον

9:28 και ανεβη] - και

9:29 ιματ̣[ισμος λ]ευκος] ιματισμος αυτου λευκος

9:34 εισελθειν] + αυτους

9:39 μογις] μολις

9:42 επετιμησεν] + δε

9:48 τ[ο παιδιο]ν τουτο] τουτο το παιδιον

9:48 ος δ αν] ος αν

9:50 ο Ιησους] Ιησους

9:58 ο Ιησους] Ιησους

9:59 κυριε] - C +

9:59 απελθοντι πρωτον] πρωτον απελθοντι

9:62 επιβαλλων] επιβαλων

9:62 εν τη βασιλεια] - εν

10:18 ως αστραπην πεσοντα εκ του ουρανου] εκ του ουρανου ως αστραπην πεσοντα

10:19 δυναμιν] + την

10:24 λεγω] + γαρ

10:27 θεον σου] - σου C +

10:31 εν τη] - εν

10:37 ο Ιησους] Ιησους C + ο

10:39 και 2°] η και C - η

10:39 ποδας] + του

10:39 Ιησους] κυριος C Ιησους

10:40 κατελιπεν] κατελειπεν

10:42 ενος δε εστιν χρεια] ολιγων δε χρεια εστιν η ενος

10:42 απ αυτης] - απ

11:2 προσευχεσθε] προσευχησθε

11:7 θυρα μου - μου] - μου

11:11 πατερα] τον πατερα

11:13 εξ] ο εξ

11:15, 18, 19 Βεελζεβουλ] Βεεζεβουλ

11:18 εκβαλει C εκβαλλειν] εκβαλλειν

11:19 εκ τινι] εν τινι

11:22 ισχυτερος] + αυτου

11:22 ελθων] επελθων

11:23 σκορπισει] σκορπιζει

11:24 οταν δε] - δε

11:25 ευρισκει] + σχολαζοντα

11:27 αυτον] + ταυτα

11:30 Ιωνας] ο Ιωνας

11:31 βασιλισσα C + νοτου] + νοτου

11:31 αυτην] αυτους

11:33 τιθησιν] + ουδε υπο τον μοδιον

11:36 τη] εν τη

11:39 το τε] το δε

11:39 υμιν] υμων

11:41 απαντα] παντα

11:42 οτε] οτι

11:42 του θεου] - C +

11:44 περιπατουντες] οι περιπατουντες

11:48 μαρτυρειτε] μαρτυρες εστε

11:50 εκχυνομενον] εκκεχυμενον

12:8 ομολογηση] ομολογησει

12:18 σιτον μου C - μου] - μου

12:22 σωματι] + υμων

12:24 διαφερετε] υμεις διαφερετε

12:28 ει τε] ει δε

12:29 φαγησθε] φαγητε

12:29 η τι] και τι

12:31 βασιλειαν] + αυτου

12:39 τουτο C+ δε] + δε

12:39 ουκ αν] εγρηγορησεν αν και ουκ

12:42 διαδιδοναι] διδοναι

12:43 ουτως ποιουντα] ποιουντα ουτως

12:45 εαυτου] αυτου

12:45 τι] τε

12:48 παντι] + δε

12:53 την θυγατερα] - την

12:53 νυμφην C+ αυτης] + αυτης

12:56 της γης και του ουρανου] του ουρανου και της γης

12:58 απ αυτου] - απ

13:1 απαγγελλοντες] + αυτω

13:1 θυσιων] των θυσιων

13:2 τοιαυτα] ταυτα

13:5 ομοιως] ωσαυτως

13:7 εκκοψον ουν] - ουν

13:7 την γην] τον τοπον C την γην

13:11 ετη] - C +

13:13 επ αυτη] - επ

13:14 αποκριθεις] + δε

13:14 εν αις] - C +

13:15 απαγαγων] απαγων C απαγαγων

13:17 γινομενοις] γενομενοις

13:21 ενεκρυψεν] εκρυψεν

13:25 δεσποτης] οικοδεσποτης

13:27 λεγω C λεγων] λεγων

13:29 απο βορρα] και απο βορρα

13:30 οι εσχατοι] - οι

13:31 σε θελει] θελει σε

13:32 τριτη] + ημερα

13:33 ερχομενη] εχομενη

13:34 ορνις] + την εαυτης νοσσιαν υπο τας πτερυγας

13:35 με ιδητε] ιδητε με

14:8 τινος] + εις γαμους

14:8 εντιμοτερος] + σου

14:10 δοξα σοι] σοι δοξα

14:13 ποιησης] ποιης

14:17 εισιν] εστιν

14:21 παραγενομενος] και παραγενομενος

14:23 δουλον αυτου C - αυτου] - αυτου

14:25 δε] + αυτω

14:26 ετι] + τε

14:26 μου ειναι] ειναι μου

14:27 αυτου] εαυτου

14:28 θελει] θελων

14:28 καθισας πρωτον] πρωτον καθισας

14:32 ερωτα] + εις

14:34 εαν δε] + και

14:35 την γην] - την

15:4 απολεσας] απολεση C απολεσας

15:6 γειτονας] τους γειτονας

15:10 των αγγελων] - των

15:12 διειλεν] ο δε διειλεν

15:13 συναγων] συναγαγων

15:17 αρτοις] αρτων

15:18 ουρανον] τον ουρανον

15:21 σου] + ποιησον με ως ενα των μισθιων σου

15:22 εαυτου] αυτου

15:22 ενεγκατε] εξενεγκατε

15:22 την στολην] - την

15:24 ανεζησεν] εζησεν

15:24 ηρξατο] ηρξαντο

15:30 οτε] + δε ο

16:1 οικονομον] οικονομους C οικονομον

16:4 αυτων] εαυτων

16:12 υμετερων] ημετερων

16:15 ανθρωποις] ανθρωπω C ανθρωποις

16:15 του θεου] κυριου

16:17 μιαν κεραιαν] κεραιαν μιαν

16:18 απολελυμενην] ο απολελυμενην

16:19 ονοματι νευης] -

16:22 εν τω αποθανειν] - εν τω

16:22 απεθανεν] + δε

16:27 ειπεν ουν] ειπεν δε

16:27 ουν σε] σε ουν

16:30 εγερθη] πορευθη

16:31 εγερθη] αναστη

17:1 εστιν C + του] + του

17:6 συκαμινω] + ταυτη

17:7 υμων] εξ υμων

17:12 εστησαν] ανεστησαν

17:22 επιθυμησετε] επιθυμησητε C επιθυμησετε

17:23 εκει η ιδου ωδε] ωδε και ωδε C εκει η ιδου ωδε

17:30 ταυτα] τα αυτα

17:34 μιας] -

18:10 ο εις] εις

22:9 ετοιμασωμεν] + σοι φαγειν το πασχα

22:19 εις την] - εις C +

22:24 εγενετο] + δε

22:26 νεωτερος C ο νεωτερος] ο νεωτερος

22:39 και οι] - και C +

22:40 εισελθειν] - C +

22:41 προσευξατο] προσηυχετο

22:47 προσηρχετο] προηρχετο

22:50 τον δουλον του αρχιερεως] του αρχιερεως τον δουλον

22:51 ο Ιησους] Ιησους

22:55 Πετρος] ο Πετρος

22:61 πριν] πριν η

23:2 εαυτον] αυτον

23:3 αποκριθεις] + αυτω

23:5 αρξαμενος] και αρξαμενος

23:6 ο ανθρωπος] ανθρωπος C + ο

23:8 ηλπισεν] ηλπιζεν

23:11 αυτον και] - και

23:11 εμπαιξας] και εμπαιξας

23:11 επεμψεν] ανεπεμψεν

23:12 εγενετο] εγενοντο

23:12 εκεινη] αυτη

23:23 σταυρωθηναι] σταυρωσαι

23:25 την φυλακην] - την

23:26 απηγαγον] απηγον

23:29 οτι] + ιδου

23:29 κοιλιαι] αι κοιλιαι

23:31 τω υγρω] υγρω

23:35 ουτως εστιν ο χριστος ο υιος C ουτος εστιν ο χριστος ο υιος] υιος εστιν ο χριστος

23:39 λεγων] -

23:45 εκλιποντος C εκλειποντος] εκλειποντος

23:46 χειρα] χειρας

23:50 και ανηρ] - και

23:50 και δικαιος] - και

23:53 αυτο] αυτον

24:1 μνημειον] μνημα

24:15 και αυτος] αυτους C και αυτος

24:17 ειπεν] + δε

24:18 τη ημερα ταυτη C τη [sic] ημεραις ταυταις] ταις ημεραις ταυταις

24:21 ηλπικαμεν] ηλπιζαμεν C ηλπικομεν

24:26 βασιλειαν C δοξαν] δοξαν

24:27 τα περι εαυτου εν πασαις ταις γραφαις] εν πασαις ταις γραφαις τα περι εαυτου

24:28 κωμην] την κωμην

24:39 ποδας] + μου

24:39 πνευμα] + και

24:39 σαρκας] σαρκα

24:44 παντα] απαντα

24:47 εν τω] επι τω

24:47 αρξαμενον] αρξαμενοι

24:49 και εγω] και ιδου εγω

24:49 αποστελλω] εξαποστελλω

24:52 μεγαλης] - C +

24:53 θεον] + αμην

The following variations from B are found in the editio princeps, but they have been left out of the foregoing list as not demonstrable from the extant text:

3:36 - του καιναμ] + . This is possible, but the conjecture probably stems from the fact that D omits this name. It is true that "lacuna longius esset," but the missing name could as easily be Σημ or Νωε, or some

combination.

6:22 - υμας] + . This seems a likely conjecture, but the lacuna is again of such nature to allow other possibilities.

6:23 τ]ῳι ουρ̣[ανω] τοις ουρανοις. This reading is purely conjecture. I submit that the text should read τ]ῳι<ς> ουρ̣[ανοις for the following reasons: (1) What Martin and Kasser read as an ω in τωι looks more like this scribe's o than his ω. (2) The scribe frequently has an uncorrected text consisting of the omission of a single letter, but he never spells out the iota subscript. (3) The lacuna following ουρ̣ seems too long to support only three letters, but would easily support five without crowding.

6:39 Martin and Kasser conjecture that P75 omits εμπεσουνται, but this is highly doubtful. What they read as ουκ seems almost certainly to be the ῳ[ο]υ of εμπεσουνται. (Note that the scribe's o is always of such size that it would be almost certainly missing here.) Moreover, the lacuna supports εμπεσουνται, but is inexplicable without it. (Note how much smaller his letters are in this line than in those above.)

6:46 τι]] + δε. There seems to be no good reason to conjecture an omission in P75 at this point. If the left margin is even vaguely straight, the lacuna is well able to support four letters.

7:15 ανεκα]θισεν] εκαθισεν. The lacuna here is of such nature that P75 could as easily support B as not.

9:1 παν]τα] + τα. The lacuna does not seem long enough to support the necessary letters of the ordinary text here, but what might be missing is purely conjectural.

9:9 Ηρωδης] ο Ηρωδης. Since this scribe's ο is so small, a conjectured omission where the lacuna could possibly support an ο seems doubtful.

9:27 οτι αλη]θως] - οτι. This is perhaps a good conjecture based on the length of the lacuna, but one wonders what might have been conjectured had D not read οτι here.

9:28 και παρα]λαβων] - και. Again the conjecture is based on the length of a lacuna at the end of a line. The reading of P75 here could go either way.

10:1 αυ[τους ανα] - αυτους. The editio princeps is clearly wrong here. What is read as αυ should be the αγ of ανα. See K. Aland, "Neue Neutestamentliche Papyri II," NTS, XI (1964/5), 7.

22:17 το ποτηριον ευχαρισ]τη[σας] - το The editors say that "sine το lacunam non explet." But that does not seem to be quite true. It is only the difference of fifteen and seventeen letters, and I count a number of places on this page where fifteen letters would fit in this lacuna.

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